A Short Catechisme *for Housholders.*

With Prayers to the same adioyning.

Heerevnto are added vnder the Aunswer vnto euery Question, *the prooues of the Scripture,* for euerie point of the sayd Catechisme.

Gathered by *Iohn Stockwood,* Schole: maister of *Tunbridge,* according as they *vvere noted in the Margin by the first* Authors. For all true Christians, which desire to bring vp their Families in the feare of the Lord.

Psal,34,11.

Come Chyldren, hearken vnto me, I wyll teach you the feare of the Lord.

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1587.

V 5 C. 37.

¶ To the right Worſhipfull *and my ſinguler good* freend in the Lord, M. *Iohn Harte*, *one of the Sherifes of the moſt* noble and renowned Citie of London.

Iohn Stockwood, Scholemaiſter of *Tunbridge*, wisheth in this life the aboundant *increaſe of all ſpirituall graces, and endleſſe* felicitie in the lyfe to come, through Chriſt our Sauiour.

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THe time is not yet long, neyther the yeeres many, (right worſhipful and dearelie beloued in the Lord) ſithens we haue had it publiquelie broched in our Churches, and generallie receiued as a principle of religion, of the blinde and ſimple ſorte, beleeued alſo & embraced of the greateſt ſorte, and wyſeſt fooles of that generation, that ignoraunce was the mo-

ther of Deuotion: The deuoute doctrine proceeding from Belzebub, the Prince of darkenesse, hatched by hys Chickins the enemies of lyght, the popish shauelinges, as it hath gotten no small Treasure into the Romish coffers, and greatly enlarged the Kingdome of the triple Crowne: so hath it foulie robbed the purses of the poore popish Catholiques (a losse not greatlie to be pitied, if it brought with it no further endamagement) and that which is more to be sorrowed, infected the soules of the ignoraunt multitude, with many a filthy and most noysome errour. For letting passe diuerse other very daungerous, and very damnable opinions issuing and flowing out of his heade and maister spring. VVee haue seene by too manifest and hurtfull experience, that this absurde and blockish doctrine, hath ingendred in the mindes of many a sottish readines to beleeue any thing

neuer

neuer so false and impious, that popish Priestes would teach, and hath besides drowned, or rather (as it were) benummed them in such a senceles dulnes and sleepie securitie: that concerning the way of saluation, which they ought to learne onely out of the word of God, as well for the instruction and comfort of their owne soules: as for the teaching of those vnder theyr charge, truely to feare & serue the Lord, they haue no care at all, as touching them selues, and make lesse, nay no conscience at all, of instructing of others, belonging to theyr gouernement and familie, thinking themselues styll to bee deuoute inough, so long as they continue styll ignoraunt inough.

And thus in deede are they worthilie blinded, that beleeuing not the trueth they shoulde credite lyes and errours, and the same so grosse and feeleable: as that they are not onely contrarie vnto the flat testimonies of the worde,

but alſo vnto naturall reaſon and Philoſophie, in ſo much that it hath bene decreede by ſome of their Popes, that no parentes ſhould bring vppe their children further in learning: ſaue onely to haue them taught to write and reade, which priuiledge was not graũted vnto all vniuerſallie: neyther, but reſtrayned and limmitted to ſome certaine. fearing leaſt training them vp in knowledge and vnderſtãding of good Letters, they might growe in time to finde out the folly and vanitie of their wicked and deuilliſhe Religion, or rather in deede ſuperſtition, and ſo be brought into an hatred and contempt of the ſame.

Which policy I think they learned of the Pagan Mitylnæans, who well vnderſtanding, and perceyuing that common weales doo no where better floriſhe, then where learning is had in moſt price and eſtimation: vſed to lay no other puniſhment vpon thoſe nati-

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ons whome they ſubdued, then thys namely, that they ſhoulde in no caſe bring vp theyr children in learning, and albeit the Papiſtes doo not in plaine words ſet downe the like prohibition, yet how neere the teaching that ignoraunce is the mother of deuotion tendeth heer vnto: there is none ſo ſimple, but hee may eaſily gather for this principle, beeing once throughly grounded and ſetled in the harts of men: it muſt needes quench and put out in them by little and lyttle, all loue and regarde of knowledge, (I meane godly knowledge) which onely is to bee learned out of the word of God, and wythout the which, all other learning in the worlde, is nothing but fooliſhnes, and rather indeede darke ignorance. But had theſe holy Fathers conſulted with the word of God, & asked councell at the mouth of the Lord: they ſhould haue learned ignoraunce to be the mother, not of deuotion, but of error. For ſo dooth

Christe our sauiour, the Author of all trueth, nay, the trueth it selfe, teache
Math.22.29 the Scribes and Pharisees, the Papistes great Grandfathers, telling them they erre and are deceiued, not knowing the Scriptures, nor the power of God.

And in *Mark* he doth yet more plainelye sette downe the same, affyrming
Mar,12,24 in expresse wordes, ignoraunce of the Scriptures, to be the cause of errour, saying. Are yee not therefore deceyued, because yee knowe not the Scriptures, neither the power of God. Leauing therefore these blinde bayardes in their wilfull blindnes, and these blockishe Betelles, in the stinking filth of theyr deuoute ignoraunce, as a verye scorne and laughing stocke vnto the Heathen Philosophers, which count to erre, and to be deceyued, a foule and a great shame: Let vs, as many as reioyce in deede to be true Christians, rather then glory in the bare and naked name of christians, learne of Christe

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our Maiſter, whoſe name we beare, that the next and readyeſt way to come out of errour and ignoraunce: is to knowe the Scriptures, and the true vnderſtanding, and meaning of the ſame, that thereby wee may learne to performe thoſe dueties, which GOD requireth at our hands to bee fulfylled, as well towardes his Maieſtie: as towards our ſelues, and our neighbours. For GOD hath not placed vs in thys worlde, to liue as wee liſt: but looketh that we ſhould ſerue him in true holynes and righteouſneſſe all the dayes of our lyfe.

For wee are the workmanſhippe of GOD, created in Chriſt Ieſus, vnto good workes, which GOD hath ordained, that we ſhould walke in them. VVee therefore which giue out our ſelues for Chriſtians: muſt not walke after the manners and faſhions of the worlde, in the luſtes of the fleſhe, in fulfilling the wyll of the fleſhe, and of the

Ephe. 2, 10

Ephe. 2, 3

Math,5,16 the minde, but our light must so shine before men, that they seeing our good workes, may glorifie our father which is in heauen. And because we shoulde not erre nor bee deceiued in seruing of God: he hath giuen vs a lawe to direct vs, to teach & instruct vs, what is pleasaunt and acceptable in his sight, and what he is greeued at and abhorreth, without the knowledge of the which lawe it is not possible for any man, to serue him aright.

VVherefore he commaundeth that we haue this booke of the law alwaies in our sight (not that we shoulde haue it lye dusting in our houses, as the cõmon manner is, vnderneath a payre of Tables, there to be occupied alwayes, and the other neuer, vnlesse it bee to driue away good cõpany) and not onely lying before vs: but that we shoulde continually reade in it, meditate, muse and thinke vpon it day and night. Let not this booke of the lawe (saith God)

Iosu,1,8

depart

depart out of thy mouth but meditate therein day and night, that thou maiſt obſerue and doo according to all that is written therein, for then ſhalt thou make thy way proſperous, and then ſhalt thou haue good ſucceſſe.

Heere is a flat commaundement, not from man, but from God himſelf (vnto whome whoſoeuer yeeldeth not al obedience, is a ranck traitour) in which are contained many thinges woorthy the nothing, as firſt, what is to be read: not Beuis of Hampton, Guy of VVarwicke, Robin hood, nor any other ſuch vaine Bables, whych paſſe the Preſſe more eaſilie, then many verye profitable and godlye writinges: but the booke of the Lawe.

Secondly, with what diligẽce namely with great paine, trauaile, & earneſtnes, for it is not to be doone ſlightly & looſely, & ouer the feelds (as they ſay) but with ſtudy and muſing vpon, and that continually day and night, which being

beeing wel practiſed & followed: there will be ſmall time left to beſtow vppon our Carding and Dicing, our quaffing and Carrouſing, our Banquetting and feaſting, and many other vanities, in the which many ſpende whole dayes and yeeres, nay, all theyr lyfe, and place theyr whole felicitie, wretched and thriſe wretched Fooles and Caytifes, that make their ioy in that which bringeth endleſſe miſery, and ſet theyr whole delyght on that, whoſe ende is nothing elſe, but ſhame and confuſion.

Thirdly, in this ſhort verſe, is expreſſed the end, why wee ſhould with ſuch indeuour & diligence reade this booke of the Law, to wit, not for a vaine brag of knowledge, and to win a little commendation, for that we are able to talke ſomewhat of the worde: but to leade our liues and conuerſation according to the ſame. Fourthly, it teacheth what benefite wee ſhall reape, by the fulfil-

fulfylling of this commaundement, it ſhall not as Papiſtes haue borne vs in hand, be cauſe vnto vs, of Dearth and famine, of foule & vnreaſonable weather, of warre and tumultes, of ſtryfe and diſcorde, of deceit and falſe dealing, of errour and hereſie: but it ſhall cauſe vs to proſper, and haue good ſucces in all thinges, that in the feare of God we ſhall take in hande. Agreeable heerevnto writeth the prophet Ieremiah, ſaying. Thus ſaith the Lord, ſtand in the waies, and beholde, and aske, for the olde way, which is the good way and walke therein, and ye ſhall find reſt for your ſoules. Dauid alſo in the firſte Pſalme, pronoũceth him bleſſed, who forſaking the counſell, way, and feate of the wicked ſinners, & ſcornfull: hath his delight in the Law of the Lord, and in his law doth day & night meditate, for ſuch a one, ſayth hee, ſhall be lyke a tree plãted by the Riuers of waters, that wil bring forth her fruite in due ſeaſon Iere. 6. 26.

whoſe

whose leafe shall not fade, so what soeuer he shall doo, shall prosper. In the new lawe we finde written. Search the
Iohn,5,39 Scriptures? For in them yee thinke to haue eternall lyfe, and they are they which testifie of me. VVhich wordes of Christ, albeit they were cheefly spoken vnto the Iewes: yet containe they a generall doctrine for all Christians, both commaunding them to reade the word: & shewing also that there is no other way (I speake of ordinary waies which God worketh by) to attayne vnto eternall lyfe, but by the knowledge of the worde. And singular is the commendation, which Paule to Tymothie his deare Sonne and Scholler,
2,Tim,3,16 17 giueth of the Scripture, saying. The whole Scripture is giuē by inspiration of God, and is profitable to teache, to improoue, to correct, & to instruct, in righteousnes that the mā of God may be absolute, being made perfect vnto all good workes. The same Paule willeth

leth the Coloſsians, that the woord of Col,3,16
Chriſte dwell plenteouſlie in them, in all wiſdome, teaching & admoniſhing one another in Pſalmes and Himnes, & ſpirituall ſongs, ſinging with a grace in theyr hartes to the Lord. And leaſt any man ſeeking a cloake for his owne negligēce & vnwillingnes, to exerciſe him ſelf accordīng to theſe commaundementes in the worde of the Lorde, ſhould pretēd the hardnes of the ſcripture to keep and diſcourage him from reading: the Prophet Dauid in plaine Pſal,17,7,8
wordes, taketh cleane away this vaine and idle excuſe, where he affyrmeth, that the Lawe of the Lord is perfect, conuerting the ſoule, the teſtimonie of the Lord is ſure, & giueth wiſdom vnto the ſimple. The ſtatutes of the Lord are right, and reioyce the heart, the commaundement of the Lord is pure, and giueth lyght vnto the eyes. As hitherto it hath been prooued by plentefull teſtimonies out of the worde, that

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all perſonnes are bounde to the diligent reading of the ſame, nowe let vs ſhewe alſo by examples, that the godly in the ages paſt from time to time, haue beene carefull to put theſe precepts in execution, giuing themſelues with dilligence to reade and meditate the holye Scriptures and worde of God. The godlye King and Prophet Dauid, witneſſeth of himſelfe in many places, that hee had his whole delight in the Lawe of the Lorde, amongſt the which this is
Pſal.129,97 moſt plaine, where he ſayth: O howe I loue thy lawe? It is my meditation
Ioſu,1,8, continually. Ioſua, the vertuous and valiaunt Capitayne of the Lord, as he had an eſpeciall charge from the Lord, to bee dilligent in the reading of hys word, the which beeing a godly man: he no doubt moſte faithfully obeyed,
Ioſu,23,6 ſo did he alſo ſtraightly charge all the chyldren of Iſraell, called before him a lyttle before his death, to doo the lyke.

Be ye therefore of a valiant courage

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(sayth he) to obserue and do all that is written in the booke of the Lawe of Moses, that ye turne not there from, to the right hande, nor to the left. The good King Iosiah readeth the wordes of the booke of the Lawe of the Lorde vnto all hys people and Subiectes, and causeth them to make a couenant with the Lord, to walke according vnto all his statutes and commaundements. 2, Kin, 22, 2

The two Disciples going vnto Emaus from Ierusalem, communed and reasoned togeather by the way as they went, of the thinges concerning Iesus, who ioyning himselfe vnto their company, condemneth them of follye and dulneſſe, in not beleeuing thoſe thinges which were written of him by the Prophets. The Chamberlaine vnto Candace, Queene of the Ethiopians, was busily reading of the Prophet Isayah, as he rode in his Chariot from Ierusalem, albeit he vnderstoode not the place which he reade. Cornelius the Captaine Luke, 24 Acts, 8, 31

taine feared God with his whole hou-
shold gaue much Almes, and prayed
God continually. The noble men and
Acts,18,26. women of Berea, receiue the worde
Acts,18,34 with all readines, and search the Scrip-
tures daily: whether those things were
Acts.17.11 so as Paule taught them. Appolos a
Acts.10.1 Iewe, borne at Alexandria, is mightie
in the Scriptures. Priscilla and Aquila,
are highly commended for their great
knowledge and vnderstanding of the
worde of God, being therefore com-
passed about with such a multitude of
testimonies and witnesses, in which
wee are expresly commaunded dilli-
gently to reade the Scriptures, and ha-
uing so many and plentifull examples
of Kinges, of Captaines in warres, of
offycers in great Princes houses, of no-
ble men & women, of the meaner and
simpler sorte, let vs at the length cast of
our former sluggishnes, entring euery
one of vs into a thorowe examination
of our selues, howe obedient Children

we eyther haue beene, or preſently are vnto the cõmaundements of our moſt mercifull & louing heauenly father, & how neerelie we walke in the paths and ſteppes of the godlie men of olde time, whoſe followers we delight to bee termed for to be. If wee call God our Father, & our maiſter, let vs performe towards him the duty of ſons & ſeruants what is thẽ the office of a ſon, & what is the duety of a ſeruaunt. I had rather ſhew you in the words of the Prophet Malachi, then in my owne. A ſonne (ſaith the Prophet Malachi) honoreth his father, and a ſeruaunt his maiſter. Mala, 1, 6

VVherefore God may iuſtly reaſon with vs, as he doth in the ſelf-ſam place with the Prieſts. If thẽ I bee a father (as in your dailie prayers you call mee Father) where is my honor? And if I be a Maiſter (as which of you would not be greatly offended with him that ſhould charge you not to be my ſeruaunts:) VVhere is my feare? O ye that deſpiſe

my name. And if ye say wherein haue we despised thy name, I aunswere, in the forslewing & breaking of my commaundements. I haue charged you that the booke of my Lawe, neuer depart from you: but that you meditate in it day and night, and yet scarce the thousand man of you hath the booke of my Law in his house & they which haue it, a great many of them, for their vanities and pastimes: can neuer vse it, I haue wylled you to searche the Scriptures: and yee seldome or neuer looke vpon them. I haue commaunded that my worde dwell plenteously in euery one of you: and there is fewe or none that hath any skyll therein at all.

1, Sam, 15 22, 23, Hath the Lorde as great pleasure in burnt offerings and sacrifices: as when the voyce of the Lorde is obeyed? Beholde, to obey is better then sacrifice, and to harken, is better then the fatte of Rammes. For rebellion is as the sin of Witchcrafte, and Transgression is wic-

wickednesse and Idolatry. Shall I not visit for this contempt? or shal not my soule bee auenged on such a Nation as this, which maketh so small accounts of my commaundements? If the Lord should thus reason with vs, as he most iustly may doo, and should in hys hote wrath and fearefull displeasure, call vs to a reckoning, for leauing so long vnperformed this so necessary a duetie of dilligent reading his worde: what man were able to stand in his sight? For as much then as wee are plainly instructed of the will of our heauenly Father let vs not any longer delay the tyme, but prepare our selues with all dylligence to doo the same, leaste that the more fuller our knowledge is of the will of God, and the more slacke our care, to doo the thing which hee requireth: the fuller & sorer be our punishments for our great disobedience. For the Seruaunt that knewe his Maisters will, and prepared not himselfe, neyther Luk, 12, 47.

ther did according to his wyll, shall be beaten with many stripes. Is it not a wofull thing to consider, that amongst so many hundreth thousands, that carie in outward profession the glorious name of Christe, there is not the third part, that are able to render accounts of their Faith in Christ, which Peter notwithstanding wylleth euery Christian for to be able for to doo? Nay, is it not a great deale more lamētable, that Man, the most glorious of all the creatures of God, whom hee made according vnto his owne similitude and likenesse, whome hee daily calleth by hys worde, to the knowledge of saluation in Christ: should liue so rechlesly and carelesly, notwithstanding that hee knoweth no more of this matter, then do the very brutish and vnreasonable creatures?

The Lorde knoweth that there are too many such, who saying, that outwardlie they carie the shapes and coun-

tenaun-

renaunces of men, in spirituall vnderstanding of the heauenly misteries, and hidden treasures of the worde of God, can say no more, then the very sauadge Beastes of the field.

VVhich great ignoraunce ryseth heereof, that men stand not in awe, of the dreadefull Maiestie of almightye God, nor thinke it anie great matter, to leaue vndoone the thing which hee neuer so earnestly commendeth, because that albeit they haue liued thus long in grosse ignoraunce, yet thinges concerning the world: goe very well with them, and they haue tasted of no punishment.

But O ye despisers of God his bountifulnesse and patience, and long sufferaunce, not knowing that the bountifulnesse of God leadeth you vnto repentaunce. Ye, after our hardnes, and heartes that cannot repent, heape vnto your selues wrath, against the daye of wrath, and of the declaration of the Rom, 2, 4, 5,

iuſt iudgment of God. Repent therefore, whylſt it is yet called to day, and harden not your hearts, leaſt that you enter not into the reſt of GOD. For heereof be ye well aſſured, and beleeue ye this as ſtedfaſtly, as if yee had beene in heauen, and heard it ſpoken of God himſelfe, that without the knowledge of the word, there is no ſaluation.

For this hath the holy ſpirit of God, ſette downe in moſt playne wordes in the Scriptures. Fayth is by hearing, and hearing by the worde of God. As many therefore as haue care to haue Fayth, and ſo conſequently to be ſaued, (for without Faith there is no ſaluation) muſt make cheefe accounts of the word of God, by which, fayth commeth.

Rom. 10, 17

Thus much haue I ſpoken to moue the ruder & ignoraunt ſort: to be touched with ſome care, to ſhake of theyr former negligence, and to haue a vehement thyrſt, and longing deſire after the

the worde of God, which may aſſure them of their certayne and vnmooueable ſaluation in Ieſus Chriſt, a thing that euery Chriſtian ought to be moſt carefull of, and moſt perfectly inſtructed in. For what ſhall it profite a man, though hee ſhoulde winne the whole worlde: if he loſe his owne Soule? or vvhat ſhall a man gyue for a recompence of his Soule? And albeit I nothing doubt, but ſuch as feare God: will be carefull, often to exerciſe thēſelues in his holy worde, yet ſhall not thys ſpeeche be altogether impertinent, or vnprofitable vnto them: conſidering that in God his moſte deere Children, there are remayning and dwelling, many infirmities and imperfections, ſo long as they are compaſſed about with his fleſh, and therefore neede manie ſpurres and prickes to ſtyrre them forward vnto their dueties, which according as theyr ſeuerall callinges are, in which GOD hath placed them in:

Mat, 16, 26.

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are more or elſe leſſe in number, although the very leaſt, if they be done in ſuch ſort as they ought to bee, and as GOD looketh they ſhould bee, wyll throughly occupy a chriſtiã man. And were there no more but this, that God requireth of euery one of his children, to be carefull of their owne ſaluatiõ: yet heer out would eaſily appeare how neceſſary the reading of the word of God were, ſith that (as is before plainlie prooued) we can no other way attaine vnto the knowledge of ſaluation. But ſith that God looketh that wee ſhoulde not be carefull alone of our owne ſaluation: but alſo ſo farre as in vs lyeth, of all thoſe of our charge and familie, euen for their ſakes alſo ought wee the more dilligentlie to employe our ſtudie vnto the worde of God, that wee may be able out of the ſame, to teache them howe to feare the Lorde, leaſt that the blood of thoſe of our charges, which periſh through our negligence

to

to instruct them, bee required at our hand.

Heereof were the Fathers of the olde time, very carefull, seeking in the hearts of theyr Chyldren to plant Religyon, and the feare of God in theyr youngest yeeres, that they also might taste and smacke thereof, in their hoare and graye hayres, and so likewise deliuer ouer the same vnto theyr posterities, that by this meanes the Church of God might be from time to time, maintayned and encreased, which did so long florish and prosper; as Parents continued in the performaunce of this godlie duetie, and then began by little and little, to growe to ruine and decay, as they wexed weary to teache their families to feare the Lord.

Howe Adam firste trauailed and laboured heerein, I meane in planting Religyon in hys house and Familie: maye appeare by the custome of hys Sonnes, in offering Sacrifice vnto the Lord, Gen.4.3 Adam.

Lorde. Many generations after hym, religyon beeing at decay: it was renued by the godly trauayle and diligence of Sheth, which could not otherwyse be, but by his trayning vp of those which appertayned vnto him, in the seruice of the Lord.

Sheth

Gen,5,26,

Noah.

The like may be sayd also of Noah, in whose familie continued the true religion, whē as all the world besides was washed away with the flood.

Abraham

Abraham receiueth this commendation from God himselfe, that he knewe he would be carefull to teache his Sonnes and housholde to keepe the wayes of the Lord. The lyttle Children in the newe Testament haue the words of the Psalmes at their fingers ende, and haue learned aptly to applye it vnto Christ, singing vnto him for his welcome into the Temple. Hosanna the sonne of Dauid, which prooued theyr vertuous and godly education, as contrariwise, the rude Boyes mocking of

Gen.18.19

Mat,21.15

the

the Prophet Eliah, calling him Balde- 2,Kin,2,23,
pate, Balde pate, is a shrewde signe that 24
they were but ill instructed, and were
by two Beares torne all in peeces, for
their labour, two and forty of them.
Cornelius the christian Captayne, fea-
reth God with all his housholde, which
being very great (as may bee gathered
by his place and calling) argueth great
care in him to instructe them in rely-
gion. Tymothy from a Chyld was 2,Tim,3,15
brought vppe in the knowledge of the
Scriptures, and vnderstanding of the
word of God. If these examples shall
be quarrelled at by wranglers & iang-
lars, crying out for the maintenaunce
of their disobedience, in not instruc-
ting theyr Familyes in the feare of the
Lord; that examples prooue nothing
albeit in deede they saye nothing, sith
that all the vertues of good men are in
holy Scripture set downe to vs to fol-
lowe, so farre as our seuerall places and
callinges require, I wyll, as well to stop

theyr

theyr mouthes, as to instruct the simpler sort of the godlye, that for want of knowledge, haue hytherto neglected this most necessarie duety, prooue the same likewise by most plaine & expres commaundements of the old and newe Testament, that whereas al men shal see that there is no one dutie belonging to a Christian man more plentifully sette downe in the whole Bible both by precepts commaunded, & by examples of the godly practised, then this of teaching our chyldren and housholdes to feare the Lord: they may knowe it to be a thing which God cheeflye requireth, and a charge that they are bounde especiallie to performe.

Deu,4,9 Marke therefore what the Scripture sayth, cõcerning this duty. Take heede to thy selfe, & keep thy soule diligẽtly, that thou forget not the things which thine eies haue seene, and that they depart not out of thine hart all the daies of thy lyfe, but teach them thy sonnes,

and

and thy ſonnes ſonnes. Againe: Theſe wordes which I commaund thee thys day, ſhall be in thine heart. And thou ſhalt rehearſe them continually vnto thy Children, and ſhalt talke of them when thou tarieſt in thine houſe, and as thou walkeſt by the way, and when thou lieſt downe, and when thou riſeſt vp. Deu, 6. 6, 7,

Againe: Therefore ſhall ye lay vp thoſe my wordes in your hart, and in your ſoule, and binde them for a ſigne vpon your hand, that they may be as a frontlet before your eyes. And you ſhall teach them your Children, ſpeaking of them when thou ſitteſt in thy houſe, and when thou walkeſt by the way, and when thou lyeſt downe, and when thou riſeſt vp, & thou ſhalt write them vppon the poſtes of thine houſe, & vpon thy gates, that your daies may be multiplied, & the daies of your children in the land which the Lord ſware to giue them, as long as the heauens are aboue the earth. Deu, 11, 18 19, 20, 21

Againe,

Againe, we reade in the Psalme, how GOD established a testimonie in Iacob, and ordeyned a Lawe in Israell, which hee commaunded our Fathers, that they should teache their Children that the posteritie might knowe it, and the Children, which should bee borne, should stand vp, and declare it to theyr children; that they might set their hope on God, and not forget the workes of God, but keepe his commaundements. Ephe, 6, 4 Againe, in the newe Testament. Yee fathers, prouoke not your children to wrath, but bring them vp in instructiō and information of the Lord. These places are sufficient to prooue, that which I haue taken in hand, namelie, that it lyeth euery man vpon, to traine vp those which are his; in the feare of the Lord, and in the principles of christian religion. Wherefore letting passe reasons also, which might be alleadged to perswade the same, hauing elsewhere at large handled this argument

of

of the which there can neuer bee ſayde toomuch, I am moſt earneſtly in the bowelles of Ieſus Chriſte, to exhorte all thoſe into whoſe handes this my ſimple labour and trauaile ſhall come: that they woulde dilligently conſider of this neceſſary point, remembring alwayes that they haue to deale wyth GOD, and not with manne, who will one day call them vnto a ſtraight accounts, howe faithfully they haue executed this moſte profitable duetie, when as no manner of excuſe ſhall bee admitted, for leauing vndone of the ſame. Let vs therefore wyth ſpeede frame our ſelues to teache our Chyldren and ſeruaunts euery daye ſomewhat of the feare of the Lorde, out of his holye worde, wyth hartye prayer vnto God the giuer of all wyſedome, to bleſſe our labours to the glorye of his name, & edifying of theyr ſoules, whome wee are by duety to inſtructe, and teache. If there ſhall bee in our

houſes and familie, any ſcoffinge and ſcorning Iſhmaell, which himſelfe diſdaineth to learne, and ieſteth and flouteth at thoſe which doo learne.

Let that ſlauiſh Sonne of the bondmaid Hagar, bee turned out of doores, that by hys example, others bee not corrupted. God hath made vs Lordes and Kinges ouer our owne Houſes, vvherefore concerning the gouernement of our priuate charges: let there be remayning in vs that ſame good
Pſalm.101 purpoſe, which ſometime was in the goodlie King Dauid, to reforme his houſe, that is, let vs not ſuffer to reſt within our walles, any ſlaunderer, any proude perſonne, or man of an high heart, no deceitfull perſonne, no lyar, no wicked body, but let our eyes bee vppon thoſe which are faithfull, that they may dwell with vs, and that thoſe which walke in a perfecte way,
Pſalm.15.4. may ſerue vs, let a vile perſon be contemned in our eyes, but let vs honour them

them which feare the Lord. Such as theſe, if we ſhall retaine (& ſuch onelie and no other, if he may knowe them: ought a true chriſtian to retaine) wee ſhall find them willing to learne ſuch godly leſſons, as for theyr inſtruction we are by duetie bound to teache vnto them, that God in our familyes may be honoured, and wee carie alwayes wyth vs, the teſtimonye of a good conſcience, in that, to our power wee haue trauailed, to bring thoſe vnder our regiment, ſincerelie, & vnfainedlye to feare the Lord. And heerein to further the godly carefulneſſe of GOD his children. VVhereby they might with more eaſines teache their famylies, the principles of chriſtian Relygion: haue diuers learned men (as well of our own countrey, as others) written verye many profitable Catechiſmes, or inſtructions, in which they haue framed themſelues according to the capacitie of the ſimpler ſorte, ſhortlie

and plainly to ſette downe the cheefeſt poyntes of Chriſtian doctrine, to the great benefite and profite, no doubte, of our houſes and Families, yf wee woulde as carefully and painefullye teache them: as they haue godlye and dilligently written them, the which I hope as many as ſhall throughlye weigh and ponder the thinges before written (howe ſoeuer in time paſt hytherto they haue foreſlowed it) they wyll heereafter labour to doo. And to the ende the way may ſeeme the more eaſier, and others whome it concerneth, (I meane Parentes and houſholders) the more wylling to put in practiſe, which they ſhall ſee gathered vnto theyr hande: I haue ſet down in this Catechiſme following, godlie and faithfully written, by two zealous and learned Preachers, the one being at reſt with God, and the other yet lyuing, the prooues of the Scripture, vnder the aunſwers vnto

euery

euery Queſtion, accordingly as they were noted in the Margin, that togeather wyth the prynciples and cheefe poynts of doctrine, the godly alſo in one ſight and viewe may haue the teſtimonie of the worde to confyrme the ſame, that the aduerſaries mouthes may bee ſtopped, when as they ſhall not be able to gainesay the doctrine, which they ſhall ſee confyrmed by ſo manifeſt witneſſes of the worde, and the godlie themſelues haue ſtore of ſentences of Scripture to acquaint the tender mindes of their ſonnes and chyldren wythall. This my trauaile (ſuch as it is) I Dedicate and offer particularly vnto your worſhyp, for a newe yeeres gyft, vnto whome (in the Lorde) I am many wayes greatly beholding, and I preſent it togeather with you, vnto all God his children generally, that are in deede true Cornelians, that is to ſay, haue a longing deſire to haue (not onely themſelues)

but alſo their whole families, to ſerue & feare the Lorde, nothing doubting but that you for your part, according to the true zeale which you haue vnto God his trueth (the which I pray to bee daily more and more increaſed in you) wyll bee carefull to traine vp your Families in the knowledge of GOD hys Religion, which duetie you know ſo often & earneſt by God himſelfe to bee commaunded. The booke I doubt not, ſhall bee the more welcome vnto you, for that it was fyrſt publiſhed, by two of God hys deere children, of the which the one not many yeeres ſince departed, was a familiar freend of yours, & the other of the harty good will, that you beare vnto all godlye labourers in Chriſte his Vineyarde, beeing a faithfull and painefull workman, at this day in hys Harueſt, you cannot but alſo intirely loue. Giue me leaue therefore I pray you, in theyr names to Dedicate thys booke

booke vnto you, whoſe paynes and trauaile haue beene moſt therein, my labour ſtretching no further heerein, then to the writing out of the places of Scripture, by them noted to my hande, the which notwithſtanding I humblie requeſt your worſhippe to take in good part, as an vnfained token of duetifull good will and thankfulneſſe, vnto ſuch time as God ſhall giue occaſion, that I may preſent you with ſome gift of mine owne, whome I pray, long to bleſſe and preſerue you and all yours, in all good and godly exerciſes. From *Tunbridge* this firſt of Ianuary. 1580.

¶ Your worſhips in the *Lord, much bounden and to be* commaunded, *Iohn Stockwood.*

¶ To the godly Christian Reader.

THe Author of the Epistle vnto the Hebrewes, earnestly rebuketh the dulnesse and ignorannce of the people of the Iewes vnto whom he writeth, for that whereas concerning the tyme, they ought to haue beene Teachers: yet they neded againe to be taught the fyrst principles of the word of God, and were become such as had neede of Milke, and not of strong meate. The lyke fault fyndeth Paule with the Corinthians, to whom he reporteth, that he coulde not write as vnto spirituall men, but as vnto carnall, euen as vnto babes in Christ, and therefore sayth: that he gaue them Milke to drinke, and not meate, because they were not able to beare it. I woulde the state of our tymes (most gentle Christian Reader) were not subiect to the like, or rather farre greater reprehension, that leauing the doctrine of the beginning of Christ, we might be ledde forwarde vnto perfection, not laying againe the foundation of repentance from dead workes, and of faith towardes God, of the doctrine of Baptisme, and laying on of handes, and of the resurrection from the dead, and of eternall iudgement, as the aforenamed writer vnto

Heb. 5, 12

1, Cor, 3. 1, 2

Heb, 6, 1, 3

vnto the Hebrewes in his Epistle speaketh

But alas our great ignorance of the ve rie fyrst poynts of fayth, and easiest princi ples of Christian religion, reigning almost in euery man: proclaimeth our case to bee so far worse then theirs, as this euill hath cro pen further, and taken place in the mo chéefer and higher members of our Church For albeit in that age there dwelled in th common sorte some ignorance, euen of th most plainest matters of doctrine: yet, nei ther can I fynde by reading, neither by an likelie coniecture gather, that there were th any Ministers so symple: that they neede t learne the fyrst grounds of Religion, whic notwithstanding, our Church hath too la mentable experience of. It is not therefor much to be meruailed at, if in the rude an symple multitude, there be found so grose ig norance, when as those which occupy th roomes of Teachers: must themselues be driuen to learne Catechismes, who if the had liued in the primatiue age, shoulde hau béene so farre off from climing in the highes functions in the Church, that till they hadde learned perfectlye their Catechisme: the shoulde haue gone, scarce any further then th Church porch. And as there hath béene good order take for the bringing of such ignorant persons (the very blottes and staines of th Ministerie) to further knowledge, that the shoulde learne the Catechisme of that woor-

thy

thy and godly learned man, our owne Countriman: so I would wish, that sith for their grosse ignorance they cannot bee removed, the which (notwithstanding they ought for to be) they might bee called together wyth their ignorant shéepe, to a more streight and diligent accounts and reckoning, howe they haue profyted, and that accoording to theyr negligence: they might bee sharply and seuerely confuted, which thing vntill it bee more duelie executed: there is in many but small hope, to growe to any commendable Christian knowledge. For as that Schoolemaister which styll commaundeth his scholers, saying: learne this, learne this, learne this, and neuer calleth to accounts howe it is learned, may assure himselfe that his Schollers wil haue but a slender regarde to be perfect in that which he commaunded because they hope it will neuer be required at their handes: euen so it fareth wyth these ignorant Ministers, and they are as blind flocks, that they still remaine in their thicke darkenesse of ignorance, in Articles of saluation, because they thinke they shall neuer be examined how they haue profited.

Great paines hath béne taken, by sundry godlie men of our Countrey, to wryte necessarie Instructions, in the grounds of Religion, for the edifying of the simple, but alas how small is the number of those which trauaile to teach theyr Families the same.

Those

Those fewe also that take paine this waye, beeing so scorned and contemned of others: that it causeth them many times according to the infirmity which raigneth in man, that should not bee, to be ready to giue ouer all.

But let it not at all (gentle Reader) discourage thée, though thou be laughed at, and mocked of the wicked worldlings for doing thy duetie: God hath commaunded thée in many places to Catechise & Instruct those of thy charge in the knowledge of his worde (as I haue plentifully proued in the preface before going, and largely also else where) be not thou therefore ashamed to performe this because of men. For those which in re-
Mat. 10. 33 gard of men be ashamed of Christe, or of any duetie which he hath commaunded: he will likewyse denye them before his father in heauen. Many be the persuasions that partlie an home enemie, which thou fosterest daily in thine owne bosome (I meane thine owne corrupt flesh) partly the wicked and vaine world, partly thine old sworne aduersary the Deuill, bothe can and will vse vnto thée, to cause thée to forestowe thys profitable and necessarie duetie: but in this respect (on God his behalfe) I praye thee to imitate the deafe Adder, stop thine eares, that thou heare not the voice of these Charmers, charme they neuer so wisely. The great ignorance of God his word, which ouerfloweth almost in euery Familie, argueth the necessitie of Catechising, the commaundements of God: bindeth

to

to the doing of it, and the practising of it amongst thy Family in the feare of the Lorde will after a little triall, bring such cõmoditie with it, by the profiting of thy housholde, in the foundation of true godlines to thy great comfort, if thou bee a ryght Cornelian, that is, one that hast a longing desire to feare the Lorde, with all those of thy charge, that it shal neuer a whit greeue or repent thée to go dailie forward in this moste Christian exercise. Dispayre not of séeing the very meanest vnder thy gouernment to reape by thy trauaile this way some knowledge. For it were not hard to bring examples out of both very worshyppfull, and also godly Knightes, and Gentlemens houses, where, by this daily and diligent custome of teaching theyr Families, the principles of Religion, the seelie Shéepheardes, and symple Kitchin Boyes, and Maydens, haue béene brought to be able to giue a reasonable accounts of their fayth. What a Spurre therfore ought this to be to pricke forwarde those that haue the charge by profession, to teache and instruct youthe, and haue also choyse of ripe and toward wits to trayne them vp in their youth, by diligent Catechising in the nourture and information of the Lorde, which matter albeit it bee very well by Lawes and ordinaunces prouided for, yet I feare me it is of many Schole-maisters but slenderly regarded. Wherefore I would wysh that it were made a statute for al Teachers of youth, that they might be

bounde to instructe them in the knowledge of God, as wel as in other learning accordingly as it is very godly in expresse wordes sette downe in one of the Statutes of the Schole of Tunbridge, which I thinke not a misse heere to sette downe, as well that it may appeare what care the worshipful founder, and gouerners of that Schole had, and also haue for the godlie bringing vp of youth: as also that the example may be as a good president to moue all other which haue the ouersight and charge of Schooles, vnto the lyke Christian care and forwardnesse. These therefore are the wordes of the Statute. I wyll, that the Schoolemayster bee such a one, as shall bee found to haue right vnderstanding of God his true Religion, nowe set foorth by publique authoritie. Wherevnto he shall styrre and moue his Schollers. And also shall prescribe to them such sentences of holy Scriptures, as shall bee most expedient to induce them vnto godlines: which thing although they haue no Statute. I pray God to graunt vnto al Schoole maisters of conscience for to doo. But to returne againe vnto thee (gentle Reader) for the easing of thy paines, I haue entred vpon the labours of others, not doubting in thys respect of their pardon and lyking, and haue set downe in this Catechisme following, the prowes of the Scripture vnder the Aunswere vnto euery Question, according as I found them noted in the margin, not that I woulde condemne the godlye trauailes of

others

others in this kinde, or propound this as a rule wherunto others should be bounde: but that it might be an helpe vnto thée in the priuate instruction of thine housholde, that togeather with the doctrine they might without any great paine, haue also the prowes of the word for the same, which if by vsing thou find beneficial for the edifying of thy charge: giue God the praise and glory, who mooueth godly men dailie to trauaile, for the profit of his Church, praying him continuallie to encrease their number.

Thy poore Brother in Christ. *Iohn Stockwood.*

¶ *A necessary Catechisme* contayning a declaration of the true way to life euerlasting. VVith the prooues of the holy Scripture, for *euery point of the same. Very meete* to be knowne of euery one, before they be admitted to the Lords supper.

Question.

WHat is the chiefest thing which euery one ought to be most carefull of, as long as they liue?

Aunswer.

Euery one ought to be most careful of these two points:

Two thinges to be sought for of al Christians.

First and chéefly, how we can be saued in the (a) day of iudgment, before Gods iudgment seate, and so (b) come to life euerlasting.

Secondly, how to (c) liue according to Gods holy wil, during our life. In which to pointes wholy standeth the glory of GOD, so much as of man ought to be sought for.

Prooues out of the word of God.

a

For what shall it profit a manne, though

If ẏ soule be so preci-

ons a thige then ought we to haue a speciall care for the saluatiō of it.

though hee shoulde winne the whole worlde, if he lose his owne soule? Or what shal a man giue for recompence of his soule? Mat.16.ver.26.

Receiuing the end of your faith, euen the saluation of your Soules. 1. Pet.1.ver.9.

We must be carefull to seeke the kingdōe of god, which is life euerlasting, and shalbe giuē to as many as shall bee saued in the day of iudgment.

b

But seeke you first the kingdome of God, and his righteousnesse, and all these thinges shall be ministred vnto you. Math.6.ver.33.

Then shall the King say vnto them on his right hand: Come ye blessed of my Father, inherite ye the kingdome prepared for you, from the foundations of the world. Math.25.ver.34

We must leade our liues according to the wyl of god reuealed in his word.

c

That we being deliuered out of the handes of our enemies, shoulde serue him without feare, in holinesse & righteousnesse all the daies of our life. Luke.1.ver.74.75.

As he hath chosen vs in him, before the foundation of the worlde, that we should be holy, and without blame before him in loue. Eph.1.4.

For we are his workmanship created in Christ Jesus vnto good works, which GOD hath ordained, that we should walke in them. Eph. 2. 10

But as he which hath called you, is holy, so be ye holy in all manner of conuersation. 1. Pet. 1. 15.

Question.

How can we know this, how we are discharged before Gods iudgment seat?

Aunswere.

We can neuer knowe how we be discharged before the iudgement seate of God, vntil such time as we know our owne (a) miserable estate, by reason of the greatnes of our sinnes, and the horrible punishment which wee deserue for them.

Howe to know how we be discharged before the iudgment seate of god

Proones out of the word of God.

a

Now when Jesus heard it, he said vnto them: the whole neede not a Phisition, but they that are sick, Mat. 9. 12 But goe ye, and learne what this is, I will haue mercy and not Sacrifice: for I am not come to call the righteous,

Wee must first knowe our selues to be sicke before wee can seeke to the phisitiō we muste first feele ye burden of

our sinnes before we can haue care to haue them discharged.

ous, but the sinnes to repentaunce. Math.9.13.

This is a true saying, and by all meanes worthy to be receiued, that Christ Iesus came into the worlde to saue sinners, of which I am cheefe, 1.Tim.1.15.

Come vnto mee, all yée that are weary and laden, and I wil ease you. Math.11.28.

Question.

How dost thou know the greatnesse of thy sinne, and the horrible punishment due to the same?

Aunswer.

Where we may learne the greatnes of our sinnes.

The greatnesse of my sinne, and the horrible punishment thereof, I know by the (a) law of God, (b) rightly vnderstode: the sum whereof is contained in the ten commandements.

Prooues out of the word of God

a

By ỳ lawe we attaine to the true knowledg of our sin.

Therfore, by the works of the law, shall no flesh be iustified in his sight: for by the Lawe commeth the knowledge of sinne. Rom.3.20.

What

What ſhall we ſay then? Is the law ſinne? God forbid. Nay, I knew not ſinne, but by the lawe: for I had not knowne luſt, except the law had ſaid: Thou ſhalt not luſt. Rom. 7. 7.

But ſinne toke an occaſion by the commaundement, and wrought in me all manner of concupiſcence: for without the lawe, ſinne is dead. Rom. 7. 8

For I once was alive without the lawe: but when the commaundement came, ſinne reuiued. Rom. 7. 9.

But I died: and the ſame cõmaundement, which was ordeined vnto lyfe, was found to be vnto mee vnto death. Rom. 7. 10.

For ſinne toke occaſion by the commaundement, and deceiued mee, and thereby ſlew me. Rom. 7. 11.

Wherefore the lawe is holy, and the commaundement is holy and iuſt, and good. &c. Rom. 7. 12. &c.

Moreouer, the lawe entred therupon, that the offence ſhould abound: neuertheleſſe, where ſinne abounded, there grace abounded much more. Ro. 5. 20.

Wherefore then ſerueth the lawe?

It was added, becauſe of tranſgreſſion, &c. Gal. 3. 19.

b

For I once was a liue without the Law: but when the commaundement came, ſinne reuiued. Rom. 7. 9.

Queſtion.

Rehearſe the ten commandements.

Anſwere.

GOD ſpake all theſe wordes, and ſaide: I am the Lord thy GOD, which brought thee out of the lande of Egipt, out of the houſe of bondage.

1 Thou ſhalt haue none other Gods but me.

2 Thou ſhalt not make to thy ſelfe any grauen Image, nor the likenes of any thing that is in heauen aboue, or in the earth beneath, or in the water vnder the earth, thou ſhalt not bowe down to them nor worſhip them: for I the lord thy God am a ielious God & viſit the ſins of the fathers vpō the childrē, vnto the third & fourth gene ratiō of thē that hate me. And ſhewe mercy vnto thouſands, in them that loue me, & keep my cōmandements.

3 Thou

3 Thou ſhalt not take the name of the Lord thy God in vaine: For the Lord will not hold him guiltles that taketh his name in vaine.

4 Remember thou keep holy the Sabaoth day: Six daies ſhalt thou labor & do al that thou haſt to do. But the ſeuẽth day is the ſabaoth of the Lord thy god: in it thou ſhalt do no maner of worke, thou and thy ſon, and thy daughter, thy man ſeruaunt, and thy maide ſeruaunt, thy cattell, and the ſtranger that is within thy gates. For in ſixe daies the Lorde made heauen and earth, the ſea & all that in them is, and reſted the ſeuenth day, wherefore the Lorde bleſſed the ſeauenth day and hallowed it.

5 Honour thy father and thy Mother, that thy dayes may bee long in the lande, which the Lord thy God giueth thee.

6 Thou ſhalt doo no murther.

7 Thou ſhalt not commit adultrie.

8 Thou ſhalt not ſteale.

9 Thou ſhalt not beare falſe witnes againſt thy neighbour.

10. Thou shalt not couet thy neighbours house, thou shalt not couet thy neighbors wife, nor his man seruant, nor his mayde, nor his Oxe, nor hys Asse, nor any thing that is his.

Question.

What is the first commaundement?

Aunswer.

1 Thou shalt haue none other Gods but me.

Question.

What is the meaning of this commaundement?

Aunswere.

Foure things cõmaunded in this precept.

The Lord God straightly chargeth vs in this first commaundement, that we worship god alone, which worship standeth in foure points. Firſt, that 1 we (a) loue God aboue all. Secondly, 2 that we (b) feare God aboue al. Third ly, 3 that wee make our prayers to (c) 4 none, but to God. Fourthly, that wee (d) acknowledge God alone to be the guider, and gouernor of all things: (e) of whom wee receiue all the benefits that we haue, & therefore that (f) we trust and stay vpon him alone.

Prooues

Prooues out of the word of God.

a

He that loueth Father or Mother more then me, is not worthy of mee. And he that loueth Sonne or daughter, more then mee, is not worthy of me. Math.10.37.

we must set the loue of God before all thinges, bether neuer so deere vnto vs.

b

But the thinges which were vauntage vnto mee, the same I counted losse for Christes sake. Phil.3.7.

Yea, doubtlesse I thinke al thinges but losse, for the excellent knowledge sake of Christe Iesus my Lorde, for whome I haue counted all thinges losse, & do iudge them to be dung, that I might win Christ. Phil.3.8.

b

A sonne honoureth his Father, and a seruant his Maister: If then I be a Father, where is mine honour? If I be a Master, where is my feare, sayth the Lord God of Hostes vnto you, O Priestes that despise my name? And ye say, wherein haue we despised thy name. Mala.1.6.

God must be feared aboue all

Feare ye not them which kyll the body,

body, but are not able to kil the ſoule: but rather feare him, which is able to deſtroye bothe body and ſoule in hell. Math. 10. 28.

c

The Lorde is only to be called vppon.

Whoſoeuer ſhal call vpon the name of the Lord, ſhalbe ſaued. Rom. 10. 13

d

God guideth and ruleth all things.

Whatſoeuer pleaſed the Lord, that did he in heauen and in earth, in the ſea, and in all the depth. Pſal. 135. 6.

The eyes of all waite vpon thee, and thou gineſt them meate in due ſeaſon. Pſal. 145. 15.

But our God is in heauen, he doth whatſoeuer he will. Pſal. 115. 3.

e

We haue al good things from God.

Euery good giuing, & euery perfect gift is from aboue, & commeth downe from the Father of lights. Iam. 1. 17.

f

Our truſte and ſtay

Thus ſaith the Lorde, curſed be the man that truſteth in man, & maketh fleſh his arme, and withdraweth his hart from the Lord. Iere. 17. 5

Wo bee vnto them that goe downe into Egipt for helpe, and ſtaye vppon horſes,

horſes, and truſt in Charets, becauſe they are many: and in horſemen, becauſe they be verie ſtrong, but they looke not vnto the holy one of Iſraell, nor ſeeke vnto the Lord. Eſay. 31. 1

must be only in God.

For becauſe thou haſt truſted in thy workes, and in thy treaſures: thou ſhalt alſo be taken, and Chamos ſhall goe for thee into captiuitie with his Prieſtes, and his Princes together. Iere. 48. 7.

Queſtion.

What is the ſecond commaundement?

Anſwere.

2 Thou ſhalt not make to thy ſelfe any graue Image, nor the likenes of any thing that is in heauen aboue. &c.

Queſtion.

What is the meaning of this commaundement?

Aunſwere.

Three things contained in this precept.

In this ſeconde commaundement, be contained three things.

1

Firſt, that we ſhould not (a) thinke God to be like either man or woman, or any other thing, & therfore that we make no Image of God in any caſe.

Second-

2 Secondly, that we make no Image of any other thing, eyther to (b) worshippe the Image it selfe, either God, Saint, or Angell, by the Image: neither yet to this end, to be the (c) better put in minde of God by the Image.

3 Thirdly, that we worship not God in any other (d) outward worship, according to our owne fantasies, but (e) as God cõmaundeth vs in his word.

Prooues out of the word of God.

a

God is like neither mã nor womã nor any other thing, & therefore wee must make no Image of God in any case.

Take therfore good hede vnto your selues: for ye sawe no Image in the daye that the Lord spake vnto you in Horeb, out of the middes of the fyre. Deu, 4.15.

That ye corrupt not your selues, and make you no grauen Image, or representation of any figure, whether it be likenes of male or female. Deu. 4.16.

The likenes of any beast that is on earth, or the likenes of any fethered fowle that flieth in the ayre. 17

Or the lykenesse of any thing that creepeth on the earth, or the lykenesse of

of any Fiſhe that is in the waters beneath the earth. 18. &c.

For as much then as we are ẏ generation of God, we ought not to thinke that the Godheade is like vnto golde, or ſiluer, or ſtone grauen by arte, and the inuention of man. Acts. 17.29.

No man hath ſéen God at any time ſaue the onely begotten ſon, which is in the boſome of the Father, hee hath declared him. Iohn. 1.18.

Who onely hath immortality, and dwelleth in ẏ light that none can attaine vnto, whom never man ſawe, neither can ſée, vnto whom be honor & power euerlaſting. *Amen.* 1. Tim. 6.16

No man hath ſéen God at any time. If we loue one an other, God dwelleth in vs, and his loue is perfect in vs. Iohn. 1.4.12.

To whom then will ye liken God? or what ſimilitude will ye ſet vp vnto him? Eſay. 40.18.

To whom now will yee liken mee, that I ſhould bee like him, ſaieth the holy one? Eſay. 40.25.

To whom wil ye make me like, or

make

make me equall, or compare me, that I ſhould be like him. Eſay. 46.5

b

We muſt make no maner of Image to worſhip.

Ye ſhall make you none Idols, nor grauen Image, neither reare you vp any pyller, neither ſhall you ſette any Image of ſtone in your lande, to bowe downe to it: for I am the Lorde your God. Leuit. 26.1.

But ye ſhal ouerthrow their Alters & breake their Images in peces, and cut downe their groues. Exo. 31.34

(For thou ſhalt bowe down to no other God, becauſe ỹ Lord, whoſe name is ielous, is a ielous God.) Ex. 34.14

Leaſt thou make a compact with the inhabitaunts of the lande, and when they goe a whoring after their Gods, ſome man call thee, and thou eate of his ſacrifice. Exo. 34. 15

Take hæde vnto your ſelues, leaſte ye forgette the couenant of the Lorde your God, which he made with you, & leaſt you make you any grauē image, or likeneſſe of any thing, as the Lorde thy God hath charged thee. Deu. 4.23.

Curſed be all they that ſerue grauen

uen Images, and that glory in Idols: worship him all ye Gods. Psal. 97.7

They serued their Idols, which turned to their ruine. Psal. 106, 36

None considereth in his hart, neythere is there knowledge nor vnderstanding to say, shall I bowe to the stocke of a tree? Esay. 44.19

Be it known vnto thee, O king, that we will not serue thy Gods, nor worshippe the golden Image which thou hast set vp. Dan. 3.18.

C

What profiteth the Image? for the maker therof hath made it an Image and a teacher of lyes, though hee that made it, trust therin when he maketh dumbe Idols. Abac. 2.18.

Idols are lyes and vanity, and therefore are not to be made, to put vs in remembrance of God.

But altogether they dote, and are foolishe: for the stocke is a doctrine of vanitie. Iere. 10.8.

Every founder is confounded by the grauen Image: for his melting is but falshoode, and there is no breath therein. Iere. 10.14.

They are vanitie, and the worke of errors: in the time of their visitation they

they shall perish. Ier. 10. 15.

The portion of Iacob is not like thē for he is the maker of all things, & Israel is the rod of his inheritance: the Lord of hoasts is his name. Ier. 10. 16

b

God is to be worshipped in spyrit & trueth and not according to our fantasy

But the howre commeth, and now is, when the true worshippers shall worship the Father in spirit & trueth for the Father requireth euen such to worship him. Iohn. 4. 23.

God is a spirite, and they that worship him, must worship him in spirite and truth. Ioh. 4. 24.

But in vaine they worship me, teaching for doctrines, mens precepts, Math. 15. 9.

Therfore the Lord sayd: Because this people come nére vnto me wyth their mouth: and honour mee wyth theyr lippes, but haue remoued theyr harte farre from me, and theyr feare toward mee, was taught by the precepts of men. Esay. 29. 13.

Therefore, behold, I will again do a meruailous worke in these people, euen a meruailous worke, and a won-

der

der: for the wisedome of theyr wyse men shall perishe, and the vnderstanding of theyr prudent men shalbe hid Esai.29,14.

C

God is to be worshyped only in such sort as himselfe in his word commaundeth.

Therfore, whatsoeuer I commaund you, take heede you do it: thou shalte put nothing thereto, nor take ought there from. Deut,12,32.

Take heede therefore, that ye do as the Lord your God hath commanded you: turne not aside to the right hand, nor to the left, Deu,5,32.

But walke in al ỹ waies which the Lord you God hath cõmaunded you, that ye may liue, and that it may goe well with you, and that you may prolong your daies in the land which ye shall possesse. Deut,5,33.

Euerie worde of God is pure: he is a Shéelde to those that trust in him. Pro,30,5.

Put nothing vnto his words, least he reprowe thee, and thou be found a lyar. Pro.30,6

Only be thou strong, & of a most valiant courage, that thou maist obserue

and do accoꝛding to all the lawe which *Moſes* my ſeruaunt hath commaunded thée: Thou ſhalt not turne away from it to the right hand, noꝛ to ỹ left, that thou mayeſt pꝛoſper whether ſoeuer thou goeſt. Ioſu, 1, 7.

Foꝛ I pꝛoteſt vnto euery man that heareth the woꝛds of the Pꝛophecy of this boke: if any man ſhall adde vnto theſe things, God ſhal adde vnto him the plagues that are wꝛitten in this boke. Apo. 22. 18.

And if any man ſhal deminiſh of the woꝛds of the boke of this Pꝛophecie, God ſhall take away his parte out of the boke of life, & out of the holy Citie, and from thoſe things which are wꝛitten in this boke. Apo, 22, 19

Queſtion.

What is the third commaundement?

Aunſwer.

3 Thou ſhalt not take the name of the Lord thy God in vaine, &c.

Queſtion.

What is the meaning of this commaundement?

Aunſwer.

God

God chargeth vs in this thyrd commaundement, these thrée thinges. Three thinges to be obsured in the precept

First, that we vse with (a) most hie reuerence the name of God, whēsoeuer we either speake, or thinke vpon him. 1

Secondly, that we neuer blaspheme the name of God, by (b) Coniuring, Witchcraft, Sorcery, or charming or any such lyke: neyther by cursing nor banning. 2

Thirdly, that we neuer (c) sweare by the name of God in our cōmon talke, although the matter be neuer so true: But onely where the (d) glory of God is sought: or the saluation of our Brethren: (e) or also before a Magistrate, in witnessing the truth, when we are thereunto lawfully called. In which causes we must (f) only sweare by the name of God. But as for (g) Saintes, Angelles, (h) Roode, Booke, Crosse, Masse, or any other thing, wee ought in no case by them to sweare. 3

Prooues out of the word of God.

a

If thou wilt not kéepe and doo al the words We must with great

reuerence & feare, vse the name of God.

wordes of this Lawe, that are written in this Booke, and feare this glorious and fearefull name, THE LORD THY GOD, Deut. 28,58.

When the Lord will make thy plagues wonderfull, and the plagues of thy seede, euen great plagues and of long continuaunce, and sore diseases and of long duraunce, Deu. 28,59.

O Lord our Lord, how excellent is thy name in all the world: Which hath set thy glory aboue the heauens. Psal. 8.1.

There is none lyke vnto thée, O Lord: thou art great, and thy name is great in power. Iere. 10.6.

Now therefore our God, we thanke thée, and prayse thy glorious Name. 1. Chro, 29.13.

b

The name of God is abused by coniuring witchcraft cursing, bāning, blaspheming, & such like,

Let none be found among you, that maketh his sonne or his daughter to goe through ỹ fire, or that vseth witchcraft, or a regarder of times, or a marker of the flying of Fowles, or a Sorcerer. Deut. 18.10.

Or a charmer, or that counsaileth with spirites,

ſpirites, or a ſouthſayer, or that aſketh counſayle of the dead. Deut. 18, 11

For al that do ſuch things are abomination vnto ỹ Lord, & becauſe of theſe abominations, the Lord thy God doth caſt them out before thée, Deu. 18, 12

And when they ſhall ſay vnto you: Enquire of them which haue a ſpirite of diuination, and at the Southſaiers which whiſper and murmure: Should not a people enquyre at their GOD: from the liuing to the dead? Eſa. 8, 19.

But theſe two things ſhall come to thée ſuddainly on one daie, the loſſe of children and widdowhead: they ſhall come vpon thée in their perfection, for the multitude of thy diuinations, and for the great aboundaunce of thine inchauntments. Eſa. 47. 9.

And I wil come néere to you to iudgment, and I will be a ſwift witnes againſt the Southſayers, & againſt the adulterers, & againſt falſe ſwearers, & againſt thoſe that wrongfully kéepe backe the hirelinges wages, and vexe the widdow, and the fatherleſſe, & oppreſſe the ſtraunger: and feare not me

ſayth the Lord of hoaſts. Mala. 3,5.

Then certaine of the vagabound Iewes, *Exorciſtes*, toke in hand to name ouer them which had euill ſpirites, the name of the Lord Ieſus, ſaying: we adiure you by Ieſus whome *Paule* preacheth. Acts. 19, 13.

And the man in whome the euil ſpirite was, ran on them, and ouercame them, and preuayled againſt them, ſo that they fled out of that houſe, naked and wounded. Acts, 19, 16.

Moreouer, the workes of the fleſh are manifeſt, which are adultery, fornication, vncleanes, wantonnes. Gal. 5, 19.

Idolatrie, witchcraft, harted, debate, emulations, wrath, contentions, ſeditions, hereſies, Gal, 5, 20.

Enuy, murthers, dronkennes, gluttony, & ſuch like, wherof I tel you before as I alſo haue tolde you before, that they which dw ſuch thinges, ſhall not inherit the kingdome of God. Ga. 5, 21

c

We muſt not ſweare in our common talke.

But I ſay vnto you ſweare not at all, neyther by Heauen, for it is the throne of God. Math, 5, 34.

Nor

Nor yet by the earth, for it is his foot stole: neither by Jerusalem, for it is the Citty of the great King. Mat. 5, 35

Neither shalt thou sweare by thine head, because thou canst not make one heaire white or blacke. Math, 5, 36

But let your communication bee, yea, yea: Nay, nay. For whatsoeuer is more then these, commeth of euill. Math, 5, 37.

But before all things, my brethen, sweare not, neither by heauen, nor by earth, nor by any oath: but let your yea, be yea, and your nay, nay, least ye fall into condemnation. Iam. 5, 12

d

Now therefore, I pray you sweare vnto mee by the Lord, that as I haue shewed you mercy, ye will also shewe mercie vnto my Fathers house, and giue mee a true token. Iosu, 3, 12

wee may swere whē God may be glorified by our oth.

Now I call God to record vnto my soule, that to spare you, I came not as yet to *Corinthus*, 2. Cor. 1. 23.

The God, euen ỹ Father of our lord Jesus Christ, which is blessed for euer more, knoweth ỹ I ly not. 2. Co. 11, 31.

Now the thinges which I write vn to you, behold, I witnesse before God, that I lie not. Gal. 1.20.

e

Wee may sweare beeing lawfullie called by the Magistrate.

If a man deliuer vnto his neighbor to keepe, Asse, or Oxe, or Sheepe, or any beast, and it die, or be hurt, or take away by enimies, and no man see it. Exo, 22, 10.

An oath of the Lord shalbe betweén them twaine, that he hath not put his hand to his neighbours good, and the owner of it shall take the oath, and he shall not make it good. Exo. 22. 11

f

When wee sweare, wee must swere onely by ye name of God.

Thou shalt feare the Lord thy God and serue him, & shalt sweare by hys name. Deut, 6. 13.

Thou shalt feare the Lord thy God: thou shalt serue him, and that shalt cleaue vnto him, and shalt sweare by his name. Deut. 10. 20.

g

Now, I call God, to witnes against my soule, that to spare you, I came not as yet to *Corinthus*. 2, Cor. 1, 23.

How

Howe should I spare thée for this: Thy children haue forsaken mée, and sworne by them that are no Gods: though I fed them to the ful, yet they committed adultery, & assembled themselues by companies, in the harlottes houses, Iere. 57,

we must swere by no Saint, nor Angel, nor any creature.

And if they will learne the waies of my people, to swere by my name (the Lord liueth, as they taught my people to sweare by Baal) then shall they bée built in ỹ mids of my people. Ie. 12, 16

But if they will not obey, then will I vtterly plucke vp and destroy that Nation, saith the Lord. Ier. 12, 17

They that sweare by the sinne of *Samaria*, and that say, thy God, O *Dan*, liueth, and the manner of *Bersheba* liueth, euen they fall, and neuer ryse vp againe. Amos. 8, 14.

I will also stretch out my hand vpō *Iudah*, and vpon all the inhabitaunts of *Ierusalem*, and I will cutte off the remnant of *Baal* from this place, and the name of the *Chemarius* with the Prests. Soph. 1. 4.

And

And them that worſhip the hoaſt of heauen vpon the houſe tops, and them that worſhip and ſweare by the Lord and by *Malcham*. Soph. 1.5.

Queſtion.

What is the fourth commaundement?

Aunſwer.

4 Remember thou keepe holy the Sabaoth day, &c.

Queſtion.

what is the meaning of this cõmaũdemẽt

Aunſwer.

what it is to hallowe the Sabaoth day.

The halowing of the Saboth day, is to reſt (a) from our labours, in our calling: and in one place to aſſemble our ſelues together, and with feare & reuerence to here, marke, and (b) lay vp in our hearts, the words of God (c) preached vnto vs: To (d) pray altogether that which we (e) vnderſtãd with one conſent, and at ỹ times appointed, to (f) vſe the Sacramentes in faith & repentaunce: And al our life long to (g) reſt from wickednes, that the Lord by his holy ſpirite, may worke in vs his good worke, and ſo beginne in this life the euerlaſting reſt.

Prooues

Proues out of the word of God.

a

But the seauenth daye is the Sabaoth of the Lorde thy God: thou shalte not do any worke therein, thou, nor thy sonne, nor thy daughter, nor thy man seruaunt, nor thy mayde, nor thine Oxe, nor thine Asse, neither any of thy Cattaile, nor the stranger that is within thy gates: that thy man seruaunt and thy maide may rest, as wel as thou. Deu, 5.14.

We must rest from our labour on the Sabaoth.

Sixe daies shall ye gather it, but in the seauenth day is the Sabaoth, in it there shall be none. Exo. 16, 26.

b

But he that receiueth the séde, in the good ground, is he that heareth the word and vnderstandeth it, which also beareth fruit, and bringeth forth some an hundreth fold, some sixtie fold, and some thirty fold. Math, 13, 23.

We must laye vp in our harts, the worde preached.

c

And the first day of ỹ weeke, the disciples being come together to breake bread, *Paule* preached vnto them, ready to depart on the morrow, and continued

We ought to followe these examples.

tinued in preaching vnto midnight. Acts,20,7,

For *Moses* of olde time hath in euerie Citty them that preach him, seing he is read in the Sinagogues, on the Sabaoth day. Acts,15,21

But when they departed from *Perga*, they came to *Antiochia* a Cittie of *Pisidia*, and went into ỳ Sinagogue on the Sabaoth day. Acts,15,14

And after the Lecture of the Lawe & Prophets, the rulers of ỳ Sinagogue sent vnto them, saying: ye men & brethren, if ye haue any word of exhortation for the people, say on. Acts,13,15.

Then *Paule* stood vp & beckned with the hand, and said: Men of Israel, & ye that feare God, hearken. Acts.13.16

The God of this people of Israell, chose our Fathers. &c. Acts.13,17

And he came to *Nazareth*, where he had bene brought vp, and (as his custome was) went into the Sinagogue on the Sabaoth day to read. Luke,4. 16, &c, to the end of the 21, verse.

If we must agree vpon

d

Againe, verely I say vnto you, that if

if two of you shall agrée in earth vpon any thing, whatsoeuer they shall desire, it shall be giuen them of my Father which is in heauen. Math, 18, 19.

c

What is it then? I will pray with the spirite, but I will pray with the vnderstanding also: I will sing with the spirite, but I wil sing with the vnderstanding also. 1. Cor. 14. 15.

Else, when thou blessest with the spirite, how shal he that occupieth the roome of the vnlearned, say, *Amen*, at thy giuing of thanks, séeing he knoweth not what thou sayst? 1. Cor. 14. 16.

For thou verely, giuest thanks wel but the other is notedified. 1. Co, 14. 17

it, then wee must vnderstand it: & pray for it.

when wee meete together for ỹ purpose, in holie assemblies.

f

Wherefore, my Brethren, when ye come together to eate, tarrie one for an other, 1, Cor. 11. 33.

And if any man be hungrie, let him eate at home, that ye come not together vnto condemnation. 1. Cor. 11. 34

At our assemblies on the Sabaoth, wee must also receiue the Supper of the Lord.

And the fyrst day of the wéeke, the Disciples being come together, to breake breade, *Paule* preached vnto them

them, ready to depart on the morrow & continued the Preaching vnto midnight, Acts, 20, 7.

And they continued in the Apostles doctrine, and felowship, and breaking of bread, and prayers. Acts, 2, 42

g

The Sabaoth doth represent vnto vs our spiritu all resting from sin.

And ye shall haue in the tenth daye of the seuenth month, an holie conuocation: and yee shall humble your soules, and shall not do any worke therein. Num. 29, 7.

There remaineth therfore a rest to the people of God. Heb. 4, 9.

For he that is entred into his rest, hath also ceased from his owne works as God did from his. Heb, 4, 10.

Question.

vvhat is the fift commaundement?

Aunswer.

5 Honor thy *F*ather and thy Mother.

Question.

vvhat is the meaning of this commaundement?

Aunswer.

The meaning of this

The meaning of this first cõmandement is, that we should honour (that

is

is to say) loue, feare, obey, and relæue our (a) Parentes, or any other that are vnto vs in they^r stæde. As our (b) Princes, Rulers, and Magistrates: (c) our Pastors and Teachers: our (d) Maisters, and all other which are aboue vs in any calling, placed by God: (e) the aged and grayheaded, and that all Superiours shewe themselues in dæde Parentes, in (f) defending and guiding their inferiours.

fifth commandemēt.

Prooues out of the word of God.

a

Ye shall feare euery man his father and mother, and shall kæpe my Sabaothes: for I am the Lord your God. Leui, 19.3.

Our Parēts or any other in their stæde are to be obeyed.

Children, obey your Parents in al thinges: for that is well pleasing vnto the Lord. Col. 3, 20.

Seruaunts, be obedient vnto them that are your Maisters, according to the flesshe in all thinges, not with eye seruice, as men pleasers, but in singlenesse of heart, fearing God. Col, 3.22.

And whatsoeuer ye do, do it heartely,

ly, as to the Lord, and not vnto men. Col. 3, 23.

Knowing that of the Lord, ye shal receiue the reward of the inheritaunce: for ye serue the Lord Christ. Col. 3. 24.

Children obey your Parents in the Lord: for it is right. Ephe. 6, 1.

Honour thy Father and Mother, (which is the fyrst commaundement with promise.) Ephe. 6. 2.

That it may be well with thee, and that thou mayst liue long on earth. Ephe, 6, 3.

b

Princes & Magistrates to bee obeied.

Thou shalt not raile vpon the Iudges, neither speake euill of the Ruler of any people. Exo. 22, 28.

Let euerie Soule be subiect to the higher powers: for there is no power but of God: and the powers that bee, are ordained of God. Rom. 13. 1.

Whosoeuer therefore resisteth the power, resisteth the ordinance of God: and they that resist, shall receiue to themselues iudgement. Rom. 13. 2.

Put them in remembraunce, that they be subiect to ỹ principalities, and powers

powers: and that they be obediēt, and ready to euery good worke. Tit. 3. 1

c

Obey them that haue the ouerſight of you, and ſubmitte your ſelues: for they watche for your ſoules, as they that muſt giue accounts, that they may do it with ioye, and not with greefe: for that is vnprofitable for you. Heb. 13. 17. Pastours and Teachers to be obeyed.

Now we beſeech you brethren, that ye know them that labor among you, and are ouer you in the Lord, and admoniſh you. 1. Theſ. 5. 11

That ye haue them in ſinguler loue for their workes ſake. 1. Theſ. 5. 53

d

Seruaunts, bee obedient vnto them that are your Maiſters, according to the fleſh, with feare and trembling in ſingleneſſe of your hearts, as vnto Chriſt. Ephe. 6. 5. Maſters to bee obeied.

Not with ſeruice to the eye, as men pleaſers, but as ỹ ſeruants of Chriſt, doing the wyll of God from the hart. Ephe. 6. 6.

With good will ſeruing the Lorde,

and not men. Ephe. 6.7.

Let Seruaunts be ſubiect to theyr Maiſters, & pleaſe them in al things, not anſwering againe. Tit. 2.9

Neither pickers, but that they ſhew all good faithfulneſſe, that they may adorne the doctrine of God our ſauiour in all thinges. Tit. 2.10.

c

Elders to be reuerenced.

Thou ſhalt ryſe vp before the hore head, and honour the perſon of the old man, and dread thy GOD: I am the Lord. Leuit. 19.32.

f

Superiors ought to put on a fatherly care, in ruling their inferiours

Huſbands loue your Wiues, and be not bitter vnto them. Col. 3.19

Fathers, prouoke not your Children to anger, leaſt they be diſcouraged. Col. 3.21.

Ye Maiſters, do vnto your ſeruants that which is iuſt and equal, knowing that ye alſo haue a Maiſter in heauen. Col. 4.1.

And ye Fathers, prouoke not your children to wrath, but bring them vp in inſtruction, and information of the Lord. Ephe. 6.4.

And

And ye Maisters, do the same things vnto them: namely, to your seruants, putting away threatning, and knowe that euen your Maister also is in heauen neither is there any respect of person with him. Eph. 6. 9.

Question.

What is the sixt commaundement?

Aunswere.

6 Thou shalt do no murther.

Question.

What is the meaning of this commaundement?

Aunswer.

First, the Lord God forbiddeth vs in this sixt commaundement, all (a) kylling, (b) fighting, & (c) quarrelling (d) all reproches, mockes and taunts. 1

Secondly, hee forbiddeth all kylling in heart, that is, all (e) anger and malice, (f) all desire of reuenge. 2

Thirdly, on the other side hee commaundeth vs to preserue life, by exercising (g) the works of mercy & compassion towards our Brethren, yea, euen towards our enemies. 3

Fourthly, to (h) loue one an other 4

inwardly in hart as our selues: yea, euen our enemies, and them that hate vs.

Prooues out of the word of God.

a

All killing forbidden

Who soeuer sheddeth mans blood, by man shall his blood be shed: for in the image of God, hath he made man. Gen.9.6.

Thou shalt not kyll. Deu.5.17.

b

Fighting forbidden

Ye haue heard that it hath been said an eie for an eie, and a toth for a toth. Math.5.38

But I say vnto you, resist not euill: but whosoeuer shall smite thee on thy right cheeke, turne to him the other also. Math.5.39.

c

Quareling forbidden.

Now therefore as the elect of God, holy and beloued, put on tender mercie, kindnesse, humblenesse of minde, meekenesse, long suffering. Col.3.12

Forbearing one an other, and forgiuing one an other, if any man haue a quarell to another: euen as Christe forgaue you, euen so do ye. Col.3.13

Thou

d

Thou shalt not curse the deafe, neither put a stumbling blocke before the blinde, but shalt feare thy God: I am the Lord. Leuit. 19. 14. In the person of one, he forbiddeth these things in all.

e

Thou shalt not hate thy brother in thy harte, but thou shalt plainlye rebuke thy neighbour, and suffer hym not to sinne. Leu. 19. 17. Hatred forbidden.

Thou shalt not auenge, nor be mindfull of the wrong against ẏ children of thy people, but shalt loue thy neighbour as thy selfe: I am ẏ Lord. Leuit. 19. 18.

Ye haue heard how it was said vnto them of olde time: Thou shalt not kyll: for whosoeuer killeth, shall bee culpable of iudgment. Math. 5. 21.

But I saye vnto you, whosoeuer is angry with his Brother, vnaduisedly shall be culpable of iudgment. And whosoeuer sayeth vnto his Brother, Raca, shall bee worthy to be punished by the Counsell. And whosoeuer shal saye, Foole, shall be worthy to be punished with hell fire. Math. 5. 22. Anger.

Whosoeuer hateth his Brother, is a manslaier: and ye know that no manslaier hath eternal life abiding in him 1.Iohn.3.15.

f

Say not thou, I will recompence euill: but wayte vpon the Lorde, and he shall saue thée. Pro.20.22.

Reuenge.

g

For I was an hungred, and ye gaue me meate: I thirsted, and ye gaue me drink: I was a straunger, and ye lodged me. Math.25.35.

Mercifull dealing cõmaunded.

I was naked, and ye cloathed mee: I was sicke, & yée visited mee: I was in prison, and ye came vnto mee. Mat. 25.36.

Is not this the fasting which I haue chosen? to lose the band of wickednes to take off the heauy burdens, and to let the oppressed goe frée: and that ye breake euery yoake? Esay.58.6.

It is not to deale thy breade to the hungry, and that thou bring the poore that wander, vnto thine house. When thou séest the naked, that thou couer him, and hide not thy selfe from thine owne

owne fleſhe? Eſa.58.7

Neyther hath oppreſſed any, but hath reſtored the pledge to his debtor: he that hath ſpoyled none by violence, but hath giuen his breade to the hungry, and hath couered the naked wyth a garment. Eze.18.7.

h

But I ſay vnto you, loue your enimies: bleſſe them that curſe you: doo good to them that hate you: and pray for thē which hurt you, and perſecute you. Math.5.44. Wee muſt loue our enemies.

Thou ſhalt not auenge, nor bee mindefull of wrong againſt the Children of thy people, but ſhalt loue thy neighbor as thy ſelfe: I am the Lord. Leuit.19.18.

But I ſay vnto you which heare, loue your enimies: doo well to thē which hate you. Luke.6.27.

Recōpence to no man, euil for euill: procure things honeſt in the ſight of al men. Rom.12.17

Derely beloued, auenge not your ſelues, but giue place vnto wrath: for it is written: vengeaunce is mine, I

will repay, ſaith the Lord. Rom. 12. 18

Therefore, if thine enemie hunger feede him, if he thyrſt, giue him drink: for in ſo doing, thou ſhalt heape coles of fire on his head. Rom. 12. 19.

Be not ouercome of euill, but ouercome euill with goodneſſe. Rom. 12. 20.

Queſtion.

What is the ſeauenth commandement?

Aunſwer.

7 Thou ſhalt not commit adultery,

Queſtion.

What is the meaning of this commaundement?

Aunſwer.

We are forbidden of this ſeuenth
1 commaundement: Firſt, all (a) adulterie, fornication, and all other (b) vncleannes to our bodies.

2 Secondly, all (c) vnpure thoughts, and luſts of the hart.

3 Thirdlie, all other thinges which might entiſe to ſuch vncleanes, as all vnchaſte (d) behauiour, (e) filthy talk and ſongs, (f) wanton apparel, leude and idle paſtimes, (g) gluttony, drunkenneſſe, (h) houſes of open whore-

dome,

dome, and whatſoeuer els may allure vs to vncleannes.

Fourthlie, on the other ſide he commaundeth vs to kéepe our bodies and ſoules (i) chaſte and pure, as temples of the holy Ghoſt: or if the (k) gift of chaſtitie bée not giuen vs, then to vſe the lawful remedy appointed by God which is marriage.

Prooues out of the word of God.

a

Moreouer, thou ſhalt not giue thy ſelfe to thy neighbours Wife, by carnall copulation, to be defiled with her. Leuit. 18.20. Adultery forbidden.

Thou ſhalt not make thy Daughter cõmon, to cauſe her to be a whore, leaſt the lande alſo fall to whoredome, and the Lande be full of wickednelle. Leuit. 19.29.

There ſhall bee no whore of the daughters of Iſrael, neither ſhal ther be a whore-keeper of the ſonnes of Iſrael. Deut. 23.17.

b

Thou ſhalt not lye with the Male, as All other filthineſſe

forbidden

as one lieth with a Woman: for it is abhomination. Leu. 18.22.

Thou shalt not also lye wyth anie Beast to be defiled therwith: neither shall any woman stand before ỳ beast to lie downe thereto: for it is abhomination. Leui. 18.23.

Ye shall not defile your selues in anye of these things: for in all these things the Nations are defyled, which I wil cast out before you. Leuit. 18.24

And the Land is defiled: therefore I wyl visite the wickednes therof vpon it, and the Land shall vomitte out her inhabitaunts. Leuit. 18.25.

c

Unpure thoughts forbidden

But I say vnto you, that whosoeuer loketh on a woman to lust after her, hath cõmitted adultery already with her in his hart. Math. 1.28.

d

Unchaste behauiour forbidden

The Lorde also sayth: Because the daughters of Sion are hautie, & walke with stretched out necks, and wyth wandring eyes, walking and minsing as they goe, & making a tinkling with their fæte. Esay. 3.16.

There

Therefore shall the Lord make the heads of the Daughters of Sion balde and ỹ Lord shall discouer their secrete parts. Esay. 3.17.

So that wee walke honestly, as in the daye: not in gluttony, and drunkennesse, neither in chambering and wantonnes, nor in strife and enuying Rom. 13.13.

e

Let no corrupt communication proceede out of your mouthes: but that which is good to ỹ vse of edifying, that it may minister grace to the hearers. Ephe. 4.29. Filthy talke not to bee vsed.

But fornication, & all vncleanes, or couetousnes, let it not bee once named among you, as it becommeth Saints. Ephe. 5.3

Neither filthines, neither foolish talking, neither iesting, which are thinges not comely, but rather giuing of thanks. Ephe. 5.4.

f

Thou shalt not weare a garment of diuers sorts, as of wollen and lynnen together. Deu. 22.11. Wanton apparrell forbidden

In

In that day shall the Lorde take away the ornament of the Slyppers, and the Cawles, and the round tyres. Esay.3.18.

The swéete Balles, and the Bracelets, and the Bonnets. Esay.3.19.

The tyres of the head and the slops, and the head bandes, and the tablets, and the earings. Esay.3.20.

The Rings & the Mufflers. Esai.3.21

The costly apparell, and the vailes, and the wymples, and the crisping pinnes. Esay.3.22.

And the glasses, and the fine linnen, and the hoods & the lawnes. Esa.3.23.

And in stéede of swéet sauour, there shalbe stinck, and in stéede of a gyrdle, a rent, & in stéede of dressing the hayre baldnes, and in stéede of a stomacher, a gyrding of sackcloath, and burning, in stéede of beauty. Esay.3.24.

g

Drunkennesse. And be not drunke wyth Wine, wherein is excesse: but bee fulfylled with the spirit. Ephe.5.18.

h

whoredome But if this thing bee true, that the

the Mayde bee not founde a Vyrgin. Deu.22.20.

Then shall they bring foorth the Mayde, to the doore of her Fathers house, and the men of her Cittie shall stone her with stones to death: for she hath wrought folly in Israel, by playing the whore in her Fathers house: so thou shalt put evill away from among you. Deu.22.21.

i

Knowe ye not that your bodies are the members of Christe? Shall I then take the members of Christ, & make them the members of an harlot? God forbid. 1.Cor.6.15.

Chastitie & pureness in soule & body, commaunded.

Knowe ye not that your body is the temple of the holy Ghoste, which is in you, whom ye haue of God? And yee are not your owne. 1.Cor.6.19.

For ye are bought for a price, therfore glorifie GOD in your body, and in your Spirite: for they are Gods. 1.Cor.6.20.

For this is ỹ wil of God, euen your sanctification, & that ye should abstaine from fornication. 1.Thes.4.3.

That

That euery one of you should know how to possesse his vessell in holinesse and honour. 1. Thes. 4. 4.

And not in the lust of concupiscence, euen as the Gentiles, which knowe not God. 1. Thes. 4. 5.

k

Neuertheless, to auoide fornication let euery man haue his Wife, and let euery woman haue her own husband. 1. Cor. 7. 2.

Mariage lawful, for such as haue not the gift of chastitie

But if they cannot abstaine, let them marie: for it is better to marie, then to burne. 1. Cor. 7 9

Mariage is honourable among all, and the bedde vndefiled: but whoremongers and adulterers GOD will iudge. Heb. 13. 4

Question.

What is the eight commaundement?

Answere.

8 Thou shalt not steale.

Question.

What is the meaning of this commaundement.

Aunswere.

1 In this eight commaundement, the

Lord

Lorde God forbiddeth all (a) stealing and robbing, in outward deedes.

Secondly, he forbiddeth (b) all stealing in hart, that is, all desire of any mans goods wrongfully. 2

Thirdly, he forbiddeth (c) all deceite and wrongfull dealing. 3

Fourthly, on the otherside hee chargeth vs, that we bee (d) content wyth that portion of goods which the Lorde giueth vs: to (e) apply our selues in our vocation and calling, to gette our owne liuing, and to liue of that which is our owne, and also to be helpful vnto others. 4

Proues out of the word of God

a

Al stealing in outward deedes forbidden.

Ye shall not steale, neither deale falsely, neither lye one to an other. Leuit. 19. 11.

Neither shalt thou steale. Deu. 5. 19.

Let him that stole, steale no more: but let him rather labour, and worke with his handes, the thinges which is good, that he may haue to giue to hym that needeth. Eph. 4. 28.

But

Couetousnes, and wrongful dealing forbidden.

But fornication, and all vncleanes, or couetousnesse, let it not bee once named amongst you, as becommeth Saints. Ephe. 5. 3.

For this ye knowe, that no whoremonger, neither vncleane person, nor couetous person, which is an Idolater hath any inheritance in the kingdome of Christ, and of God. Eph. 5. 5

Mortifie therefore your members, which are on the earth, fornication, vncleannes, and inordinate affection, euill concupiscence, and couetousnes, which is Idolatry. Col. 3. 5

Trust not in oppression, nor in robberie: be not vaine: if riches increase, set not your hart thereon. Psal. 62. 10

Let none of you imagine euill in your hearts against his neighbor, and loue no false oath: for all these are the thinges that I hate, sayth the Lorde. Zach. 8. 17.

Woe vnto them that imagine iniquitie, and worke wickednesse vppon their beddes: When the morning is light, they practise it, because they

hand

hand hath power, Mich. 2, 1

And they couet feeldes, and take them by violence, & houſes, and take them awaye: ſo they oppreſſe a man and his houſe, euen man and his heritage. Mich, 2, 2.

I haue coueted no mans ſilver, nor golde, nor apparell. Acts, 29, 33.

C

That no man oppreſſe or defraude his Brother in any matter: for the Lord is aduenger of al ſuch things, as we alſo haue told you before time, and teſtified. 1. Theſ, 4, 6. Deceit and wrongfull dealing forbidden.

Moreouer, thou ſhalt not do iniurie to a ſtraunger, neyther oppreſſe hym: for ye were Strangers in the land of Egipt. Exo. 22, 21

Ye ſhall not trouble any widdowe, nor fatherleſſe childe. Exod. 22. 22:

If thou vexe or trouble ſuch, and ſo he call and crie vnto me, I will ſurely heare his crie. Exod. 22, 23.

For the Lord your God, is God of gods, & the Lord of lords, a great God mightie & terrible, which accepteth no perſons, nor taketh reward. De, 10, 17

God by shewing this care & loue towardes these persons teacheth vs by his example to abstaine from the cõtrarie vices.

Who doth right vnto the fatherlesse and widdowe, and loueth the straunger, giuing him foode and rayment. Deut, 10, 18.

Loue ye therefore the Straynger: for ye were Strangers in the land of Egipt, Deut, 10, 19.

Thou shalt not oppresse an hyred seruaunt, that is needy and poore, neither of thy brethren, nor of the Straunger that is in thy Land within thy gates. Deut. 24, 14.

d

Under one kind he forbiddeth oppression towardes all persons.

Contentednesse with God his blessings in our calling, is generally in this saying commaunded.

Let the milke of the Goates be sufficient for thy foode, for the foode of thy family, and for the sustenaunce of thy Maides. Pro, 27, 27.

But godlynesse is great gaine, if a man be content with that he hath. 1. Tim, 6, 6.

e

Labour in our calling for to get our liuing commaunded.

In the sweate of thy face shalt thou eate breade, till thou returne to the earth: for out of it waste thou taken, because thou art dust, and to dust shalt thou returne. Gen, 3, 19.

Let him that stole, steale no more: but

but let him rather labour, and worke with his handes, the thing wich is good, ꝑ he may haue to giue vnto him that needeth. Ephe, 4. 28.

For euen when we were with you this wee warned you of: that if there were any, which would not worke, that he should not eate. 2. The, 3, 10

Question.

What is the ninth commaundement?

Aunswer.

9 Thou shalt not beare false witnesse against thy neighbour.

Question.

What is the meaning of this commaundement?

Aunswer.

The Lord God in this ninth commaundement, doth commaunded vs: first, that wee should neuer speake (a) falselie in witnesse bearing. Things for bidden in this ix. commandemēt. 1

Secondly, that not only in witnesse bearing, but also in no other matter, we should neither lie (b) flatter, nor dissemble. 2

Thyrdlie, that we should neuer tell false tales (c) behind our neighbours 3

backes, nor heare them of others: that we ſhould never (d) beléeue any euill ſpaken behinde their backs, vntill we fullie knowe the certaintie.

4 Fourthlie, in priuate offences, to ſpeake nothing, although it be true, to the hurting (e) of our Brothers good name, if by (f) priuate admonitions, he may be wunne.

Prooues out of the word of God.

a

False witneſſe forbidden. A falſe witneſſe ſhall not be vnpuniſhed: and he that ſpeaketh lyes ſhall not eſcape, Pro, 19.3.

A falſe witneſſe ſhall not bée vnpuniſhed: and he that ſpeaketh lies ſhall periſh, Pro, 19,5.

A falſe witneſſe ſhall periſh: but he that heareth, ſpeaketh continuallie. Pro, 21, 28.

b

Againſt lieing, flattering, & diſſembling. Wherfore caſt off lying, and ſpeake euery man trueth vnto his neighbour for wée are members one of an other. Eph, 4.25.

Lord, who ſhall dwell in thy Tabernacle?

nacle? Who shall rest in thine holie mountaine? He that walketh vpright ly, & worketh righteousnesse, and speaketh the trueth in his heart. Psa. 15, 1. 2

c

He that slaundereth not with his tongue, nor dooth euil to his neighbor, nor receiueth a false reporte against his neighbour. Psal, 15. 3

Telling or hearing of false tales condemned

A man that beareth false witnesse against his neighbour, is like a hammer, and a sword, and a sharpe arrow Por. 25. 18.

d

Iudge not, that ye be not iudged. Math. 7, 1

Wrōg iudging of others reproued.

For with what iudgement ye iudge ye shalbe iudged: and with what measure ye meate, it shalbe measured to you againe. Math, 7, 2,

There is one Iawe-giuer, which is able to saue and to destroye. Who art thou that iudgest an other man? Iam, 4, 12

e

But aboue all thinges, haue feruent loue among you: for loue couereth the

Loue worketh in vs a care ẏ we

vtter nothing to the hurting of our brothers good name.

multitude of sinnes. 1, Pet, 4, 8.

Loue suffereth all thinges: it beleeueth all things, it hopeth all things, it endureth all things, 1, Cor, 13. 7.

He that despiseth his neighbour, is destitute of Wisedome: but a man of vnderstanding, will keepe silence. Pro, 11, 12.

It is a poynt of wisedome not to make light report of others

f

Moreouer, if thy Brother trespasse against thee, goe and tell him his fault betweene him and thee alone: if hee heare thee, thou hast wunne thy Brother. Math, 18. 15.

Here wee plainlie see that priuate offences are not to be made openly knowne so long as there is hope of amendment.

But if he here thee not, take yet with thee, one or two, that by the mouth of two or three, witnesses, euerie worde may be confirmed. Math, 18, 16.

And if he will not vouchsafe to here them, tell it vnto the Church: and if he refuse to heare the Church also: let him be vnto thee as an Heathen man, and a Publican. Math, 18, 17.

Question.

What is the tenth commaundement?

Aunswer.

10 Thou

10. Thou shalt not couet thy neighbours house, &c.

Question.

V. What is the meaning of this commaundement?

Aunswere.

Héere the Lorde in playne wordes doth forbidde all inwarde (a) desyre, whatsoeuer is vnlawfull to be done, although wée neuer (b) consent vnto it, as the (c) rebellion of the flesh, all corruption of the (d) olde man, all (e) blotte of originall sinne: so that by this commaundement, most clearelie we maye sée the Image of that man that pleaseth God, euen such a one in whome nothing is impure, neyther in wyll nor nature.

what thinges are forbydden in this precept.

Proues out of the word of God.

a What shall wée saye then? Is the Lawe sinne? God forbidde. Nay, I knowe not sinne, but by the Lawe: for I had not knowyne lust, except the Lawe had sayd: Thou shalt not lust. Rom. 7. 7.

Lust forbidden, which is an inward vice, not openlie knowne.

b

The verie thoughts of our hearts are wicked and impure.

When the Lord sawe that the wickednes of mã was great in the earth, & al the imaginations of the thoughts of his hart were onely euyll continuallie, &c. Gen, 6, 5.

And the Lord smelled a sauour of rest: And the Lord sayd in his heart, I will hencefwrth curse the grounde no more for mans cause: for the imagination of mans hart is euyll, euen from his youth: neyther wyll I smite any more all things liuing, as I haue done. Pro, 8, 21

Who can saye, I haue made mine heart cleane, I am cleane from my sinne? Pro, 20, 9.

c

Rebellion of the flesh

But I sée an other Lawe in my members, rebelling against the Law of my minde, and leading me captiue vnto the lawe of sinne, which is in my members. Rom, 7. 23.

d

Corruptiõ of the olde man.

This is, that ye cast off, concerning the conuersation in time past, the olde man, which is corrupt thrwgh the de-

ceyue

ceyuable lustes. Eph, 4, 22,

Lie not one to an other, seeing that ye haue put off the olde man, with his workes. Col, 3. 9,

c

Knowing this, that our olde man is crucified with him, that the body of sinne might be destroyed, that henceforth we should not serue sinne. Originall sinne,

Question.

Canst thou fulfil all these cõmandements without breaking any one of them?

Aunswer.

These are the commaundements of almightie God: the perfect fulfilling whereof, no (a) flesh can attaine vnto: no, although I do all that I can, yet I breake them dayly, both in thought, worde, and deede. No man can keepe ỹ commaundements.

Prooues out of the word of God.

a

For there is no difference, for all haue sinned, & are depriued of the glory of God, & are iustified freely by his Grace, through the redemption, which is in Christ Iesus. Rom, 3, 23, 24. These places prouing all men sinners, proue also that they cã not keepe the

For

cõmandements: For where sin is, there is breach of the cõmandements.

For (that, that was impossible to the Lawe, in as much as it was weake, because of the flesh:) God sending his owne Sonne, in the similitude of sinfull flesh, and for sinne, condemned sinne in the flesh, that the righteousnesse of the lawe might be fulfilled in vs, which walke not after ỹ flesh, but after the spirite. Rom, 8, 3. 4

For God hath shutte vp all in vnbeléefe, that he might haue mercy on all. Rom, 11. 32.

If we say that we haue no sinne, we deceiue our selues, and truth is not in vs, 1. Iohn, 1, 8.

If they sinne against thée (for there is no man that sinneth not,) and thou be angrie with them, &c. 1. Kin, 8, 46.

Who can saye, I haue made mine heart cleane, I am cleane from my sinne? Pro, 20, 9,

Question.

What punishment dooth God appointe for breaking any one of them?

Aunswer.

The punishmẽt for

The punishment for the breaking

of

of the least commaundement, euen in (a) thought, yea, if it were but (b) once broken in all my lyfe, is the euerlasting (c) curse of GOD, which containeth all the torments that can be deuised bothe of Soule and body, and in the Scripture is called by dyuers name, to expresse the paine, as (d) hell fyre, the (e) worme that neuer dyeth, vtter (f) darknesse burning (g) lake, second (h) death damnation, and such lyke.

the breach any of the commaundements.

Proues out of the word of God.

a

But I say vnto you, that whosoeuer loketh on a woman, to lust after her, hath committed adulterie with her al ready in his heart. Math. 5. 28.

The commaundements may be broke in thought.

b

For whosoeuer shal kepe the whole lawe, and yet fayleth in one point: hee is guiltie of all. Iam. 2. 10

He that but once breaketh any commaundement, is thereby subiect to punishment.

For as many as are of the workes of the lawe, are vnder the curse: for it is written: Cursed is euery man that continueth not in all thinges which

are

The punishment for ẏ breach of ẏ commaũdementes, is the curse of god, which ẏ scripture termeth by sundry names as followeth.

are written in the booke of the law, to doo them. Galat, 3, 10

c

Curssed be he that confirmeth not al the wordes of this lawe, to doo them: and all the people shall saye, *Amen.* Deu, 27, 26: Gal, 3, 10. as before.

d

Euerlasting fyre.

Then shall he saye vnto them, on the lefte bande: Depart from me yée curssed into euerlasting fyre, which is prepared for the deuil and his Angels. Math, 25, 4.

Hell,

And feare ye not them which kyll the body: but are not able to kyll the soule: but rather feare him, which is able to destroy both body and soule in hell. Math, 10. 28.

Hell fyre.

Wherefore if thine hand cause thée to offend, cutte it off: it is better for thée to enter into life maymed, then hauing two handes, to goe into hell, into the fire that neuer shall be quenched, Mark, 9, 4

e

Worme neuer dying.

Where their woorme dieth not, and the fire neuer goeth out, Mat, 9. 44. 46

Then

f

Then ſayde the King to the Ser-
uauntes: Binde him hand and fote:
take him away, and caſt him into vt-
ter darkeneſſe: there ſhall be wéeping
and gnaſhing of téeth. Math, 22, 13.

Vtter darkneſſe.

Caſt therfore that vnprofitable Ser-
naunt into vtter darkneſſe: there ſhal
be wéeping and gnaſhing of téethe.
Math. 25, 30.

g

Theſe both were a liue caſt into a
lake of fyre burning with brimſtone.
Apo. 19, 20.

Lake of fire or burning lake.

And the deuill that deceiued them,
was caſt into a lake of fyre and brim-
ſtone, where the Beaſt of the falſe
Prophete ſhal be tormented euen day
and night for euermore. Apo. 20, 10.

And death and hell were caſt into ỹ
lake of fyre: this is the ſecond death.
Apo. 20, 14.

b

Bleſſed and holy is he, that hathpart
in the fyrſt reſurrection: for on ſuch
the ſeconde death hath no power, but
they ſhal be the Prieſtes of God and

Second death.

of

of Christe, and shall raigne with hym a thousand yeres. Apoc, 20, 6.

But the fearefull and vnbeleeuing and the abhominable, and murtherers and whoremongers, & sorcerers, and Idolaters, and lyers, shall haue their part in the lake that burneth with fire and brimstone, which is the seconde death. Apoc, 21, 8.

Question.

Is there nothing which a man can doo in this world, to serue as a sufficient recompence to God for one sinne?

Answer.

No satisfaction on our behalfe for sinne.

No, although I should giue all my (a) goodes to the poore, or suffer my body to be (b) whipped all my lyfe long, or suffer anyother punishment which might be deuised, it is not sufficient for one of my least sinnes.

All that mē possibly can do, is but duty, & therfore can not deliuer vs from ꝑ heauie pu-

Prooues out of the word of God.

So likewise ye, when ye haue done all those things which are commaunded you, say, we are vnprofitable seruauntes: we haue done that which was

was our dutie to do. Luk, 17. 10.

b

Which things haue in deede a shew of wisedome, in voluntary Religion, & humblenes of minde, & in not sparing the body: neither haue they it in anie estimation to satisfie the flesh, Co. 2. 23

nishment of our sinnes. set down in the former question.

The affliction which men vse towards themselues, is no amends before God for sinne.

Question.

Yea, but God is mercifull, will he therefore punishe sinne so sharplie, thinkest thou?

Aunswer.

Our God in deede is (a) mercifull; but he is also (b) iust and true, and therefore must needes of iustice and trueth, punishe mans sinne with that punishment, which he hath appointed.

God, both mercifull and iust.

Prooues out of the word of God.

a

Blessed be God, euen the Father of our Lord Iesus Christe, the Father of mercies, and the God of all comfort. 2. Cor. 1, 3.

God is mercifull.

The Lorde is gratious and mercifull, slowe to anger, and of great mercie. Psal. 145. 8.

But

But thou O Lord art a pittiful God and mercifull, slowe to anger, & great in kindnesse and truth. Psa. 86, 15

b

God is iust and true.

Oh let the malice of the wicked come to an end: but guide thou the iust, for the righteous God tricth the hart and reynes. Psa, 7, 9

For the righteous Lord loueth righteousnesse: his countenaunce doth beholde the iust, Psa, 11, 7,

God forbid: yea, let God bee true, and euerie man a lyar, as it is written, that thou mightest be iustified in thy words, and ouercome when thou art iudged. Rom, 3, 4.

He that hath receyued his testimonie, hath sealed that God is true Iohn. 3. 33.

Question.

Seeing then this punishment must needes be suffered, are we in our selues able to suffer, and ouercome it.

Answere.

None, that is but only mã, able to satisfie for sinne.

None is able to suffer (a) and ouercome this great punishment of sinne, being onelie man.

Prooues

Prooues out of the word of God.

a

If thou, O Lord, straightly marke ſt iniquities, O Lorde, who ſhall ſtand? Pſal. 130. 3.

No man able to beare God his wrathe for ſinne

And when his Diſciples hearde it, they were exceedingly amazed, ſaying: who then canne be ſaued? And Jeſus beheld them, and ſaide vnto thē, with mē this is vnpoſſible: but with God all things are poſſible. Math. 19. 25. 26.

Queſtion.

Is there then no meanes at all, whereby we may be ſaued from theſe paynes euerlaſting?

Aunſwer.

The paynes which our ſinnes deſerue, muſt nēeds be ſuffered by man, becauſe God of his iuſtice muſt nēeds puniſh ſinne in man, which was committed by man: and therefore our ſauiour Chriſt bēeing euerlaſting God, became alſo (a) man, and hath fullie (b) ſuffered whatſoeuer was due for mans ſinne.

Chriſte hath fully diſcharged our ſinnes.

Proues out of the word of God

a

Because Gods iustice requireth ỹ sinne shoulde bee punished in man, therefore Christ (who only was able to doo it) toke on him mans nature without sinne, to satisfye ỹ which man by reason of sinne was not able to discharge

But when the fulnesse of time was come, God sent forth his sonne made of a woman, and made vnder ỹ Law, that he might redéeme them, which were vnder the lawe, that wee might receiue the adoption of the Sonnes. Gal. 4. 4. 5.

But wee sée Jesus crowned with glory and honour, which was made a little inferior to the Angels, through the suffering of death, that by Gods grace he might taste death for all men, Heb. 2. 9.

Forasmuch then as the children were partakers of flesh & blood: he also himselfe lykewyse toke parte with them, that hee might destroy through death, him that had the power of death, that is the deuil, and that he might deliuer al them, which for feare of death were all theyr life time subiect to bondage. For he in no sort toke the Angels, but he toke the séede of Abraham: wherefore in all thinges, it became him to

be

be made like vnto his Brethren, that he might be mercifull, and a faithfull high priest, in things cõcerning God, that he might make reconciliation for the sinnes of the people. For in that he suffered and was tempted, hee is able to succour them that are tempted Heb. 2. 14. 15. 16. 17. 18.

For wee haue not an high Priest, which can not be touched with the fee-ling of our infirmities, but was in all things tempted in lyke sort, yet wyth out sinne. Heb. 4. 15.

For there is one God, & one media-tour betweene God and man, which is the man Christ Jesus. 1. Tim. 2. 5.

For (that, that was impossible to the Lawe, in as much as it was weak, be cause of the flesh,) God sending hys owne sonne, in the similitude of sinful flesh, and for sinne, condemned sinne in the flesh, that the righteousnesse of the law might be fulfilled in vs which walke not after the flesh, but after the spirit. Rom. 8. 3. 4.

Christe hath fully suffered

b

Christ hath redeemed vs from the

all things due for mans sin.

curse of the lawe, when he was made a curse for vs. (For it is written, cursed is euery one that hangeth on tree) Gal. 3. 13.

Who was deliuered to death for our sinnes, and is risen againe for our iustification. Rom. 4. 25.

The next day, Iohn seeth Iesus comming vnto him, and sayth. Behold the Lambe of GOD, which taketh away the sinnes of the worlde. Iohn. 1. 29.

My Babes, these things write I vnto you, that you sinne not: and if any man sinne, wee haue an Aduocate with the Father, Iesus Christ, ỹ iust, and hee is the reconciliation for our sinnes and not for our sinnes only, but also for the sinnes of the whole world. 1. Iohn, 2. 1. 2.

For he hath made him to bee sinne for vs, which knew no sinne: that we should bee made the righteousnesse of God in him. 2. Cor. 5. 2

All we like sheepe haue gone astray we haue turned euery one to his own way: and the Lord hath layde vppon him

him the iniquitie of vs all. Esay. 53. 6 Rom. 8. 3. 4. As a little before.

Question.

Are not then all people discharged, seeing the punishment is paide?

Aunswer.

None are discharged, sauing those that take holde vppon Christ and hys merits, with a true (a) faith.

To whom Christes death is auailable.

Prooues out of the word of God.

a

For God so loued the world, that he hath giuen his onely begotten sonne, that who so euer beleeueth in hym, should not perrishe, but haue euerlasting life. Iohn. 3. 16.

Christe his death only auailable to thē that beleeue.

He that beleeueth in him, shal not be condemned: but he that beleeueth not, is condemned already: because he beleeueth not in the name of the onely begotten sonne of God. Iohn. 3. 18

He that beleeueth in the sonne, hath euerlasting life, and hee that obeyeth not the Sonne, shall not see life, but the wrathe of God abydeth on hym. Iohn. 3. 36.

Queſtion.

What calleſt thou this true faith?

Aunſwere.

what faith is

This true and liuely faith, is a full (a)perſwaſion, and aſſuraunce of my (b)hart, grounded vppon the (c) promiſe of God, and wrought in mee by the (d)holy Ghoſt, wherby I am fully aſſured, that whatſoeuer Chriſte hath wrought for mans ſaluation, pertayneth not onely to others, but euen to (e) me, and is wholy mine, as ſurelye as if I perfourmed the ſame in myne owne perſon.

Prooues out of the word of God.

a

Faith is a ful perſwaſion, aſſurance, and knowledge

That their harts might be comforted, and they knitte together in loue, and in all ritches of ỹ full aſſuraunce of vnderſtanding, to know the miſterie of God, euen the Father, and of Chriſt. Col. 2. 2.

Dearely beloued, nowe are wee the ſonnes of God, but yet it doth not appeare what we ſhalbe: and we know that when he ſhall appeare, wee ſhall

be

be like him: for we ſhall ſée him as he is. 1.Iohn.3.2.

By whome wee haue boldneſſe and entraunce with confidence, by faith in him. Ephe.3.12.

For I am perſwaded, that neyther death nor life, nor Angels, nor principalities, nor powers, nor thinges preſent, nor thinges to come, nor height, nor depth, nor any other creature ſhal be able to ſeperate vs from the loue of God, which is in Chriſte Ieſus our Lord. Rom.8.38.39.

That the eies of your vnderſtanding may be lightened, that ye may knowe what the hope is of his calling, and what the ritches of his glorious inheritance is in the Saints. Eph.1.18.

b

For if thou ſhalt confeſſe wyth thy mouth the Lord Ieſus, and ſhalt beléeue in thine harte, that God rayſed him vp from the deade, thou ſhalt bee ſaued. Rom.10.9. Faith hath her place in the hart.

That Chriſte may dwell in your harts by faith, that yee, béeing rooted, and grounded in loue, may bee able to

compꝛehend with all Saints, what is the bꝛeadth, and length, and depth, and height. &c. Eph. 3. 17. 18. &c.

c

Faith is grounded on the pꝛomiſe and wꝛod of God.

Foꝛ what ſaith the ſcripture? Abraham beléeued God, & it was counted to him foꝛ righteouſneſſe. Rom. 4. 3.

Which Abraham aboue hope, beléeued vnder hope, that he ſhoulde be the father of many Nations, accoꝛding to that which was ſpoken to him: So ſhall thy ſéede be. Rom. 4. 18.

But what ſayth it? The woꝛde is néere thée, euen in thy mouth, and in thine hart. This is the woꝛd of fayth which we pꝛeach. Rom. 10. 8

Foꝛ I am not aſhamed of the Goſpell of Chꝛiſt: foꝛ it is the power of GOD vnto ſaluation, to euery one that beléeueth, to the Iew firſt, and alſo to the Grecian. Foꝛ by it the righteouſnes of God is reuealed, from faith to faith: as it is wꝛitten. The iuſt man ſhall liue by faith. Rom. 1. 16. 17

d

Faith is wꝛought

That the God of our Loꝛde Ieſus Chꝛiſt, the Father of gloꝛy, might giue

giue vnto you the spirite of wisedome and reuelation, through ỹ knowledge of him, that the eyes of your vnderstanding may be lightened, that yee may know what the hope is of his calling, and what the ritches of his glorious inheritaunce is in the Saintes. Ephe.1.17.18. in vs by the holy Ghost.

Who hath also sealed vs, and hath giuen the earnest of the spirite in our hearts.2.Cor.1.22.

And hee that hath created vs for this thing, is God, who also hath gyuen vnto vs the earnest of the spirite. 2.Cor.5.5.

But God hath reuealed them vnto vs by his spirite: for the spirite searcheth all things, yea, the deepe thinges of God.1.Cor.2.10.

And because wee haue the same spirite of faith, according as it is wrytten, I beleeued, and therefore haue I spoken, we also beleeue, and therefore speake.2.Cor.4.13.

c

That Christe may dwell in your harts by fayth, that yee beeing rooted Faith causeth vs to apply vnto

and

our ſelues the loue of Chriſt, and al other his benefits

and grounded in loue, may bee able to comprehend with all Saints, what is the bredth, and length, and depth, and height, and to know the loue of Chriſt which paſſeth knowledge that ye may be filled with all fulneſſe of GOD. Eph. 3. 17. 18. 19.

Queſtion.

How can it be that thy ſinnes are forgiuen thee, and yet according to Gods trueth, fully punished with that punishment which God hath appointed for ſinne?

Aunſwer.

Our ſins both forgiuen & puniſhed.

By this my true Fayth, I ſée my ſinnes both to be forgiuen, & yet fully puniſhed. For in Jeſus Chriſte to (a) ſatiſfie God his Juſtice, they bee (b) fully puniſhed, and yet to me they bee (c) forgiuen, becauſe in me they be not puniſhed, but in Chriſt for me, to ſett forth GOD his mercy, and therefore ſhall neuer be layd to my charge. In this manner therefore I ſée the Lord my GOD, to be bothe merciſull and iuſt.

Proues

Prooues out of the word of God.

a

For he hath made hym to bée sinne for vs, which knew no sinne, that wee should bee made the righteousnesse of God in him. 2. Cor. 5. 21.

Christ satisfieth God his iustice for vs

Whom (namely Christ) God hath set forth to be a reconciliation through faith in his blood, to declare his righteousnes by the forgiuenes of the sinnes that are passed through ỹ patience of God, to shew at this time his righteousnesse, that he might be iust, and a iustifier of him, which is of ỹ faith of Jesus. Rom. 3. 25. 26.

b

My Babes, these things write I vn to you, that ye sinne not: if any man sinne, we haue an aduocate wyth the father, Jesus Christ, the iust, and he is the reconciliation for our sins: & not for ours onely, but also for the sinnes of the whole world. 1. Iohn. 2. 1. 2.

In Christe our sinnes are fully punished.

Christ hath redeemed vs from the curse of the Law, when he was made a curse for vs: for it is written, Cursed

ſed is euery one that hangeth on tree. Gal.3.13.

Who was deliuered to death for our ſinnes, and is riſen againe for our iuſtification. Rom.4.25.

In Chriſte our ſinnes are forgiuē

¶ For God was in Chriſte, and reconciled the world vnto himſelfe, not imputing their ſinnes vnto them, & hath committed to vs the word of reconciliation. 2.Cor.5.15.

Queſtion.

Yea, but although the punishment of thy ſinnes be paide in Chriſt: yet ſeeing there can no vnrighteouſneſſe dwell with God: how canſt thou ſtand before God his iudgement ſeate, as righteous and iuſt, ſeeing thou haſt no righteouſneſſe, but ſuch as is ſtayned with ſo manie ſinnes?

Howe we being vniuſt and vnrighteous are notwithſtanding, before God, iuſt and righteous.

Aunſwer.

I ſtande as iuſte and righteous before the Throne of God, not cloathed with mine owne righteouſnes, which I haue wrought in mine owne perſon, but with the (a) righteouſneſſe of Chriſt Jeſus: which righteouſneſſe

beeing

being taken holde vppon by (b) a true faith, is made mine. Thus am I iuſte in the ſight of God, not in reſpect of mine owne woꝛkes, which I haue wꝛought, but taking hold vpon Chꝛiſtes woꝛkes to be mine by faith.

Prooues out of the word of God.

a

But ye are of him in Chꝛiſt Jeſus, who of God is made vnto vs wiſdome and righteouſneſſe, and ſanctification, and redemption. 1. Cor. 1. 30. 2.

We are righteous in the righteouſnes of Chꝛiſt, and not in our ſelues

Foꝛ he hath made him to bee ſinne foꝛ vs, which knew no ſinne, that wee ſhould bee made the righteouſneſſe of God in him. 2. Cor. 5.

But nowe is the righteouſneſſe of God made manifeſt without the law, hauing witneſſe of the Lawe, and of the Pꝛophets: To wit, the righteouſneſſe of GOD, by the faith of Jeſus Chꝛiſt, vnto all, and vppon all ẏ beléeue.

b

Therfoꝛe, we conclude that a mã is iuſtified by faith, without the woꝛkes of

By faith we are iuſtified and ſaued

from condemnation

of the Lawe. Rom. 3. 28

He that beléeueth in him, ſhall not be condemned: but hee that beléeueth not, is condemned already, becauſe he beléeueth not in the name of the onely begotten ſonne of God. Ioh. 3. 18.

Queſtion.

Dooth not this make men to runne into all ſinne and wickedneſſe?

Anſwere.

No, for this true faith, as ſone as it is wrought in vs (a) through the holy Ghoſt, doth frame our harts a newe, and cauſeth vs to (b) deteſt, hate, lothe and abhorre ſinne in all men, but eſpecially in our ſelues, and maketh vs to haue our (c) whole delight and ioye in thoſe thinges which be agréeable to Gods will, and cauſeth vs alſo to (d) expreſſe the ſame in our life and conuerſation, or els it is no true faith but a dead (e) faith.

What fruit cōmeth of this doctrine.

prooues out of the word of God.

a

Iesus anſwered and ſaid vnto him: Verely, verely, I ſay vnto thée, except

The doctrine of Faithe dooth not

a man be borne againe, he cannot see the kingdome of God. Ioh. 3.3

make vs careles, but carefull to walke in newnes of lyfe.

Jesus aunswered: Verely, verelie, I say vnto thée, except that a man bee borne of water, and of the Spirite, hée cannot enter into the Kingdome of God. Iohn. 3.5.

But ye haue not so learned Christ, if so be ye haue heard him, and haue béene taught by him, as the trueth is in Jesus. That is: that yee caste of, concerning the conuersation in tyme past, the olde man, which is corrupt through deceiuable lustes, and bee renued in the spyrite of your mynde. Eph. 4. 20. 21. 22. 23

Lye not one to another, séeing that ye haue put of the olde man, wyth hys workes, and haue put on the newe, which is renued in knowledge after the Image of him that created him, Col. 3. 9. 10.

Knowing this, that our olde man is crucified with him, that the body of sinne might be destroyed, that henceforth we should not serue him. Rom. 6. 6.

Wee are buried then with him by Baptiſme into his death, that like as Chriſt was raiſed vp from the deade, by the glory of the Father, ſo wee alſo ſhoulde walke in newneſſe of lyfe. Rom. 6. 4.

I beſeech you therefore, brethren, by the mercies of God, that ye giue vppe your bodies a liuing Sacrifice, holy, & acceptable vnto God, which is your reaſonable ſeruing of God. And faſhiō not your ſelues like vnto this worlde, but be ye chaanged by the renuing of your minde, that ye may proue what is the good wil of God, and acceptable and perfect. Rom. 12. 1. 2.

Beeing renued by ỹ ſpirite of God, wee loth the rebelling motions of the fleſh

b

But I ſée an other law in my members, rebelling againſt the law of my minde, and leading mee captiue vnto the Law of ſin, which is in my members. Rom. 7. 23.

Faith cauſeth vs to reioyce in all thinges agreeable vnto God his wyll

c

Then being iuſtified by fayth, wée haue peace toward God, through our Lord Jeſus Chriſte, by whom alſo we haue acceſſe through fayth vnto this

this grace wherein we stand and reioyce vnder the hope of the glorie of God: neither do we so onely, but also we reioyce in tribulations, knowing that tribulation bringeth forth patience. And not onely so, but we also reioyce in God, through our Lord Iesus Christe, by whome we haue now receyued the attonement. Rom, 5, 11,

d

Likewise, thinke ye also, that ye are dead to sinne, but are a liue to God in Iesus Christ our Lord. Let not sinne reigne therfore in your mortall body, that ye should obey it in the lusts ther of. Neyther giue your members as weapons of vnrighteousnes vnto sin: but giue your selues vnto god, as they that are aliue from the dead, and giue your members as weapons of righteousnes vnto God. Rom, 6, 11, 12, 13.

Where faith is, it is not idle, but bringeth forth the fruites of godlie liuing and conuersation.

So euerie good tree bringeth forth good fruit, and a corrupt tree bringeth forth euill fruite. Math, 7, 17.

I am the Vine, ye are the branches he that abideth in me, & I in him, the same bringeth forth much fruite, for

without me ye cã do nothing. Ioh, 15, 5

Faith without godlie life, is dead & but counterfeite.

e

Euen ſo the faith, if it haue no workes, is dead in it ſelfe. Iam, 2, 17

Queſtion.

Rehearſe the ſumme of this faith.

Aunſwere.

I Beleeue in God the *F*ather almightie, maker of heauen and earth. And in Ieſus Chriſt his onely *S*onne our Lord, which was cõceiued by the holie Ghoſt, borne of the virgin Marie. He ſuffered vnder Pontius Pilate, was crucified, dead, and buried: he deſcended into hell, and the third daye, hee roſe againe from death. *H*e aſcended into heauen, and ſitteth on the right hand of God the Father almightie. *F*rom thence ſhall hee come to iudge both the quick and the dead. I beleue in the holy Ghoſt. The holy Catholique Church. The Communion of Saints. The forgiueneſſe of ſins. The reſurrection of the body. And the life euerlaſting. So be it.

Queſtion.

What is the effect of this creede?

Aun-

Aunswer.

This Créede conteineth fowre especiall pointes: fyrst, what we ought to beléeue, concerning God the Father: secondly, concerning God the Sonne: thirdly, concerning God ẏ holy ghost: fowrthly, concerning God his people called the Church.

Question.

vvhat beleeuest thou in the first parte, concerning God the Father.

Answere.

Fyrst, I beléeue that God the Father through Christe, (a) into whose body I am graffed by faith, is not one lie a (b) Father of other faithfull, but euen my Father, and therfore loueth (c) mée. Two thinges to be beleeued cõcerning god the father. 1

Secondly, that he is almighty, that is, that he hath (d) al power in his hãd gulding & ruling al things, so that nothing can be doone in (e) heauen, earth nor hell, without his prouidence. 2

Prooues out of the word of God.

a

But as many as receyued him, to them By faith we are graf

fed into the bodye of Christ, and made the sonnes of God.

them he gaue power to be the sonnes of God, euen to them that beleeue in his name. Iohn, 1, 12.

Now then there is no condemnation to them that are in Christe Iesus, which walke not after the flesh, but after the spirite. Rom, 8, 1.

But if the spirite of him that raysed vp Iesus from the dead, dwell in you, he that raised vp Christ from ỹ dead, shall also quicken your mortal bodies because that his Spirite dwelleth in you. Rom, 8, 11.

For ye are all the sonnes of God by faith in Christ Iesus. Gal, 3, 26.

b

By faith euery one of ỹ faithfull taketh God for his Father

For ye haue not receiued the spirit of bondage to feare againe: but ye haue receiued the spirite of adoption whereby we crie, Abba, Father. The same spirite beareth witnes with our spirit, that we are the children of God Rom, 8, 15, 16.

And I will be a Father vnto you and ye shall be my sonnes and daughters, sayeth the Lord almightie. 2, Cor, 6, 18.

But

c

But GOD setteth out his loue to-
wards vs, seeing that whyle we were
yet sinners, Christ died for vs. Much
more then, being now iustified by his
blood, we shall be saued from wrath
through him. Rom, 5, 8, 9.

God is not only the father of the faithfull, but also such a father as entyrely loueth them.

For the Lorde hath called thée, be-
ing as a woman forsaken, and afflic-
ted in Spirite: and as a young wife,
when thou waste refused, sayeth thy
God. For a lyttle whyle haue I for-
saken thée, but with great compassion
wyll I gather thée. For a moment,
in mine anger, I hydde my face from
thée for a little season: but with euer-
lasting mercie haue I had compassion
on thée, sayth the Lord thy redéemer.
Esa, 54, 6, 7, 8,

d

I am the Lorde, and there is none
other, there is no God beside me: I
gyrded thée, though thou hast not
knowne me, that they maye knowe
from the ryssing of the Sunne, and
from the West, that there is none be-
syde me. I am the Lord, and there

God hath power and rule ouer al thinges.

is none other. I forme the light, and create darkneſſe: I make peace, and create euyll: I the Lord do all theſe thinges, Eſa, 45, 5, 6, 7.

I haue made the earth, & created man vpon it: I, whoſe handes haue ſpread out the Heauens, I haue euen commaunded all theyr armie. Eſa, 45, 12

Which declare the laſt thing from the beginning: & from of olde, thinges that were not done, ſaying: my counſaile ſhall ſtand, and I will do whatſoeuer I will. I call a Byrd from the Eaſt, & the name of my counſaile from far: as I haue ſpoken, ſo will I bring it to paſſe: I haue purpoſed it, and I will do it. *Eſa.* 46, 10. 11.

c

God his prouidence ſtriketh the ſtrokes, & beareth the ſway in all things, and in al places

Or ſhall a Trumpette be blowne in the Cittie, and the people be not afraid? Or ſhall there be euill in a Cittie, and the Lord hath not done it? Amos, 3, 6.

Whether ſhall I goe from thy ſpirite? Or whether ſhall I flee from thy preſence? If I aſcende into heauen, thou art there: If I lie downe in hell,

thou

thou art there. Let me take the wings of the morning, and dwel in the vtter most parts of the sea, yet thether shall thine hand leade me, & thy right hand holde me, &c. Psa, 139, 7, 8, 9, 10

Question.

What beleuest thou in the second part, concerning God the sonne?

Answer.

I beléue that Jesus Christe, one God (a) in substaunce with the father and the holy Ghost, (b) toke flesshe of the virgin Marie, and is become perfect man as I am, in all thinges, sinne onelie excepted, (c) and in my nature hath wrought for me, whatsoeuer was néedfull for my saluation.

what we ought to be leeue cõcerning God the sonne

Proues out of the word of God.

a

Of whome are the Fathers, and of whome concerning the flesshe, Christe came, who is God ouer all blessed for euer, *Amen*. Rom, 9, 5.

Jesus Christ is God of the same substaunce with his father.

In the beginning was the worde, and the worde was with God, and that worde was God, 1, Iohn. 1

Beléeueſt thou not that I am in the Father, and the Father is in me: The wordes that I ſpeake vnto you, I ſpeake not of my ſelfe: but the Father that dwelleth in me, he doth ỳ works. Beléeue me ỳ I am in the father, and the Father in me: at the leaſt, beléeue me for the works ſake. Ioh, 10, 11.

b

Chriſt toke fleſh of the virgin Marie.

Concerning his ſonne Ieſus Chriſt our Lorde, which was made of the ſéede of Dauid, according to the fleſhe. Rom, 1, 3.

But whyle he thought theſe things beholde, the Angell of the Lord appeared vnto him in a dreame: ſaying: Ioſeph the ſonne of Dauid, feare not to take Marie for thy Wife, for that which is conceiued in her, is of the holie Ghoſt. And ſhée ſhall bring forth a Sonne, and thou ſhalt call his name Ieſus: for he ſhal ſaue his people from theyr ſinnes.

c

Chriſte in our nature hath wrought all thin

For as much then as the chyldren were partakers of the fleſh and blood: he alſo himſelfe lyke wiſe toke parte with

with them, that he might deſtroie through death, him that had ỳ power of death that is, the deuil, and that he might deliuer al them, which for feare of death, were all their lyfe time ſubiect to bondage. Heb, 2, 14, 15,

ges needful for our ſaluation.

For (that, that was impoſſible to the Lawe, in as much as it was weake, becauſe of the fleſh,) God ſending his owne Sonne, in the ſimilitude of ſinfull fleſhe, and for ſinne, condemned ſinne in the fleſhe, that the righteouſneſſe of the lawe might be fulfilled in vs, which walke not after the fleſhe, but after the ſpirite.

Queſtion.

VVhat meaneſt thou when thou ſayeſt, He ſuffered vnder Pontius Pilate?

Aunſwer.

Becauſe the maner of death which men doo ſuffer by the ſentence of the Iudge, and vnder the tytle of Iuſtice, is more ſhameſull, ſlaunderous, and terrible, then if a man ſhould die naturallie in his bed: therefore Chriſte toke on him our perſon, to ſhew himſelfe (a) before an earthlie Iudge, and

why chriſt ſuffered vnder Pontius Pilate.

to

to be (b) condemned by the mouth of Pilate, he being then Iudge, that therby wee might be cleared before the iudgement ſeate of God.

Prooues out of the word of God.

a

Chriſt brought before earthly Rulers.

The Kinges of the earth band themſelues, and the Princes are aſſembled together againſt ỹ Lord, and againſt his Chriſt. Pſa, 2, 2.

For doubtleſſe againſt thine holie ſonne Ieſus, whome thou haſt annointed, both Herode, and Pontius Pilate with the Gentiles, and the people of Iſraell gathered themſelues together, to do whatſoeuer thine hand, and thy coũſaile determined before to be done. Acts, 4, 27, 28.

b

Pilate condemneth Ieſus.

Then let he (namely Pilate) Barrabas loſe vnto them, and ſcourged Ieſus, and deliuered him to be crucified. Math; 27, 26.

Then Pilate toke Ieſus, and ſcourged him, Iohn, 19, 1.

When Pylate heard that word, he brought

brought Jeſus forth, and ſate downe in the iudgement ſeate, in a place cal ied the Pauement, and in Hebrewe, Gabatha. Iohn, 19, 13.

Then deliuered he him vnto them, to be crucified. And they toke Jeſus and led him away. Iohn, 19, 16.

Queſtion.

What meaneſt thou, when thou ſayeſt, Chriſt was crucified, dead, and buried?

Aunſwer.

What wee learne of Chriſte being crucifyed.

Firſt, I meane in that he was crucified, that hée ſuffered (a) the death of the Croſſe, which was an abhominable and curſſed death (b) to deliuer me from the curſe which was due for my ſinnes.

Why chriſt dyed.

Secondly, for as much as death was a puniſhment due vnto man for ſinne therefore our ſautour Chriſte dyd ſuffer death, and by ſuffering, ouercame death. For in his death doth lie the principall point of our ſaluation: for if he had not béene truely (c) dead, we ſhould yet haue béene ſubiect to eternall death and damnation.

Thirdly

Why chriſt was buried.

Thirdly, he was buried for ẏ more greater confirmation of his death and reſurrection. And to the intent to make it more certainly knowne vnto vs: it pleaſed him alſo to be buried after the common manner of men, and that by two notable perſons, (d) Nicodemus, and Ioſeph of Aramathia, which was alſo done by the will and conſent of Pylate, who cauſed the body to be deliuered vnto them.

Prooues out of the word of God.

a

Chriſt crucified, that is, put to death on ẏ Croſſe.

And when they were come to the place, which is called Caluerie, there they crucified him, and the euil doers one at the ryght hande, and the other at the left. Luke, 23. 33.

b

Chriſt ſuffered the curſed death of the croſſe to deliuer vs from ẏ curſe dueto our ſinnes.

Chriſte hath redeemed vs from the curſe of the lawe, when he was made a curſe for vs, (for it is written. Curſed is euery one that hangeth on tree) that the bleſſing of Abraham might come on the Gentiles through Chriſt Ieſus, that we might receiue the pro-

miſe

miſe of Spyrite thorough faith.
Gal,3,13,14.

C

Therefore will I giue him a portion with the great, and he ſhall deuide the ſpoyle with the ſtrong, becauſe he hath poured out his ſoule vnto death, and hee was counted with the tranſgreſſors, and he bare the ſinne of many, and prayed for the treſpaſſers.
Eſa,53,12.

If Chriſt had not truly died, we had yet remained in the condemnatiō of our ſinne: for the ende of his death was to deliuer vs.

But GOD ſetteth out his loue towarde vs, ſeeing that whyle wée were yet ſinners, Chriſt dyed for vs.
Rom,5,8.

For fyrſt of all, I delyuered vnto you that which I receiued, how that Chriſte died for our ſinnes, according to the Scriptures. 1. Cor,15,3.

But he was wounded for our tranſgreſſions, hée was broken for our iniquities: the chaſtiſemēt of our peace was vppon him, and with his ſtripes we are healed. Eſa,53,5.

Who his owne ſelfe bare our ſinnes in his body on the trée, that we being delyuered from ſinne, ſhould lyue in ryght-

righteouſnes: by whoſe ſtripes ye are healed, 1, Peter, 2, 24.

d

Jeſus buried by Ioſeph of Aramathia & Nicodēus with the will & conſent of Pilate.

And when the euen was come, there came a ritch man of Aramathia, named Ioſeph, who had alſo himſelfe been Jeſus diſciple. He went to Pilate, and aſke the body of Jeſus, then Pilate commaunded the body to be deliuered, Math, 27, 57, 58.

Ioſeph, of Aramathia, an honorable Counſailour, which alſo loked for the kingdome of God: came and went in boldly to Pilate, and aſked the body of Jeſus, &c, Mark, 15, 43.

He (namely Ioſeph) went to Pilate and aſked the body of Jeſus, and toke it downe, and wrapped it in a lynnen cloath, and laid it in a Tombe, hewen out of a rocke, wherin was neuer mā yet layde. Luke, 23, 52, 53.

And there came alſo Nicodemus (which firſt came to Jeſus by night) & brought of Myrrhe & Aloes mingled togeather, about an hundred pounde. Then they toke the body of Jeſus, & wrapped it in lynned cloathes, with

the

the odors, as the maner of the Iewes is to burie. Iohn, 39. 40,

Queſtion.

VVhat meaneſt thou concerning this, that Chriſt deſcended into hell?

Aunſwer.

What the meaning is of Chriſtes deſcending into hell.

Where it is ſayde, that Chriſte deſcended into hell: thereby I beléeue, that Chriſt did not onely ſuffer in his bodie, the punihment due vnto my body, (a) but alſo in his Soule, the punihment due to my ſoule, which was the torments of hell, ſecond death, (b) ſorrowes of death: and abiection from God: as it dooth appeare by the anguihe of his ſoule in the Garden, (c) whē droppes of blood iſſued out of his body, and alſo vpon the Croſſe, by (d) his lamentable crie vnto his Father. For in a miſerable caſe had we bene, if hée had ſuffered onelie the punihment due to our body, and not to our ſoules.

Prooues out of the word of God.

a

Yet the Lord would breake hym, and

Chriſt ſuffered for our

sinnes, as wel in soule as in body.

and make him subiect to infirmities: when he shall make his soule an offering for sinne, he shall se his seede, and shall prolong his dayes, and the wyll of the Lord shall prosper in his hand. He shal see of the trauaile of his soule, and shall be satisfied: by his knowledge, shall my righteous seruaunt iustifie many, for he shall beare their iniquities.

b

The punishmēt which Christe in soule suffred for our sins amongest other names ✠ scripture termeth, sorrows of death.

Whome God hath raysed vp, and losed the sorrowes of death, because it was vnpossible that he should be holden of it. Acts, 2, 24,

This sheweth the extremnes of the paine which christ felt for our sinnes.

Then sayde Jesus vnto them: My Soule is verie heaule, euen vnto the death, tarrie ye here and watch with me. Math, 26, 38.

c

But being in an agony, he prayed more earnestlie: and his sweate was lyke drops of blod, trickling down to the ground, Luk, 22, 44.

Theise cryinges likewise declare

d

And Jesus cried with a loude voice, and sayde: Father, into thine handes

I commend my spirit. And when hee thus had sayd, he gaue vp the Ghoste. Luk. 23. 46.

And about the ninth howre, Jesus cried with a loude voyce, saying, *Eli, Eli, lamasabacthani*: That is, My God, my God, why hast thou forsaken mée. Math. 27. 46

Then Jesus cryed agayne wyth a loude voyce, and yeelded vp the Ghost Math. 27. 50.

Question.

VVhat fruite hast thou by the death of Christ?

Aunswer.

First, I beléeue that this death & punishment which Christ suffered, is the appeasing of (a) Gods wrath, & a full satisfaction to God for all my sinnes.

Secondly, that (b) as he is dead for sinne, so hee will cause sinne to dye in my mortall body.

Proues out of the word of God.

Neyther by the bloode of Goates and Calues, but by hys owne blood

vnto vs a greatnesse of the torments that Christ sustained for our transgressions.

Profit by the death of Christ

The death of Christ is

the apeasing of God hys wrath, and a full satisfactiō for al our sinnes.

entred hee in once into the holy place, and obtayned eternall redemption for vs. For if the blode of Bulles and of Goates, and the ashes of an Heyfer, sprinckling them that are vncleane, sanctifieth, as touching the purifying of the flesh: how much more shall the blood of Christe, which through the eternall spirit, offered himselfe wythout spot to God, purge your conscience from dead workes, to serue the liuing God? Heb.9.12.13.14.

So Christ was once offered to take away the sinnes of many, and vnto them that looke for him, shall he appeare the second time wythout sinne vnto saluation. Heb.9.28.

Who his owne selfe bare our sins in his body on the tree, that we beeing deliuered from sinne, should lyue in righteousnesse, by whose strypes yee were healed. 1.Pet.2.24.

And he is the reconciliation for our sinnes, and not for ours onely, but also for the sinnes of the whole worlde. 1.Iohn.2.2.

For they that are Chriſts, haue crucified the fleſh with the affections and the luſtes. Gala. v. 24.

For I through the Law am dead to the Lawe, and that I might liue vnto God, I am crucified with Chriſt.

Knowing this, that our old man is crucified with him, that the body of ſinne might be deſtroyed, that henceforth we ſhould not ſerue ſinne. For he that is dead, is freede from ſinne. Wherfore, if we be dead wyth Chriſt we beleeue that we ſhal liue alſo with him. Rom. 6. 6, 7, 8.

Likewyſe thinke ye alſo, that ye are dead to ſinne: but are aliue to God in Jeſus Chriſt our Lord. Rom. 6. 11.

Chriſt dying for ſin cauſeth ſin alſo to die in our mortal bodies

Queſtion.

What profit haſt thou by the ryſing again of Chriſt?

Anſwere.

Fyrſt, I am aſſured by hys ryſing from death, that he hath (a) ouercome death, hel, and ſinne, and hath finiſhed my iuſtification.

Profit by Chriſtes reſurrection 1

Secondly, that as hee is ryſen from

death, so he causeth mée as a member of him, (b) to ryse from sinne, and delight in ryghteousnesse.

3 Thirdly, his rising againe is a sure pledge to mee, that my (o) body shall in like manner ryse againe.

Prooues out of the word of God.

Christ rysing from death, hath for vs gotten the victorie ouer death, hell, & sin, & hath finished our iustificatiō.

O Death, where is thy sting? O graue where is thy victorie? The sting of death is sinne, & the strength of sinne is the Law. But thankes bee vnto God, which hath giuen vs victorie through our Lorde Iesus Christe. 1. Cor. 15. 55. 56. 57.

Who shall laye anything to the charge of Gods chosen? It is God that iustifieth, who shall condemne? It is Christ which is deade, yea, or rather which is risen againe, who is also at the right hand of God, and maketh request for vs. Rom. 8. 33. 34.

Who was deliuered to death for our sinnes, and is risen againe for our iustification. Rom. 4. 25.

We

We are buried thē with him by baptisme into his death, ỳ lyke as Christ was raised up from the death by the glory of the Father, so we also shoulde walke in newnes of life. Rom. 6. 4

Christe rysing from deathy causeth vs to rise frō sin and delight in righteousnesse

If yee then be rysen with Christe, seeke those thinges which are aboue, where Christ sitteth at the right hand of God. Set your affection on thinges that are aboue, and not on thinges which are on the earth. For ye are dead, and your life is hid with Christ in God. Col. 3. 1. 2. 3

For yf there be no resurrection of the deade, then is Christe not rysen. 1. Cor. 15. 13.

Christ rysing from the dead, is a pledge of our rysing also.

For if the dead be not rayled, then is Christ not rayled. 1. Cor. 15. 16

But now is Christ risen from the dead, and is made the first fruits of them that slepe. 1 Cor. 15. 20.

Question.

What is the meaning of this that Christ ascended into heauen?

Aunswere.

Christe absent in body, but present with vs in Godhead.

Christe as touching his manhead, is (a) onely in heauen: But (b) in his Godheade, and comfort of his holie spirite, he is with vs to the end of the worlde.

Proued out of the worde of God.

a

Ye men of Galilæ, why stand ye gazing into heauen? This Iesus which is taken vppe from you into Heauen, shall so come, as ye haue seene him go into Heauen. Acts. 1. 11.

Whome (namely Christe) the heauens must containe, vntill the time that al things be restored, which God had spoken by the mouth of all his holy Prophets since the worlde began. Acts. 3. 21.

Christ concerning his māheade is only in heauen.

b

And loe, I am with you alway vntil the end of the worlde. Matth. 28. 20

And I will pray the Father, and hee shall giue you an other Comforter, that he may abyde with you for euer.

Christ, touching his Godhead, and cōfort of his spirite, is with vs vnto the end of the worlde

Question.

what

What good getteſt thou by the aſcending of Chriſt into heauen?

Aunſwer.

The profit that we get by Chriſt his aſcention.

First, Chriſt his aſcending into heauen, is a ſure pledge vnto mee, that (a) I ſhall in like manner, as a member of him by his power, bee receiued into heauen, in the ſame nature wherin he is aſcended. 1

Secondly, Chriſt hauing aſcended into heauen, (b) maketh continual intercession for me. 2

Prooues out of the word of God.

a

As Chriſt is aſcended into heauē, ſo alſo ſhal we by hys power aſcend into heauen.

And though I goe to prepare a place for you, I wyll come againe, and receiue you vnto my ſelfe, that where I am, there may ye be alſo. Ioh. 14.3

Who ſhall change our vile bodie, that it may bee fashioned like vnto hys glorious body, according to the working, whereby he is able euen to ſubdue all things vnto hymſelfe. Phil. 3. 21.

When Chriſte, which is our lyfe, ſhal appeare, then ſhal ye alſo appeare

with him in glory. Col.3.4.

Then shall wee which liue and remayne, be caught vpp with them also in the clowdes, to meete the Lorde in the ayre, and so shall we be euer wyth the Lord. 1. Thes. 4. 17.

b

Christ maketh continuall request for vs in heauen.

It is Christ which is dead, yea, or rather, which is risen againe, who is also at the right hand of God, and maketh request also for vs. Rom. 8. 34

For Christ is not entred into the holy places that are made with handes, which are similitudes of ỹ true sanctuarie: but is entred into very heauen, to appeare nowe in the sighte of God for vs. Heb. 9. 24

My Babes, these thinges wryte I vnto you, that ye sinne not: and if any man sinne, wee haue an aduocate with the Father, Iesus Christe, the iuste. And he is the reconciliation for our sinnes, and not for our sinnes onely, but also for the sinnes of the whole world. 1. Iohn. 2. 12.

Question.

What is the meaning of this, that Christ

sitteth

sitteth at the right hand of God the Father.

Aunswer.

Christe sitteth at the ryght hande of the Father: that is, hath (a) all power giuen him of the Father, ouer all things.

What it is to sit at the right hand of God.

Prooues out of the word of God.

a

Which he wrought in Christ, when he rayled him from the dead, and sette him at his right hande in the heauenly places, farre aboue all principalities and power and might, and domination, and euery name that is named: not in this world onely, but also in that, that is to come, & hath made all things subiect vnder his feete, and hath appointed him ouer all thinges to be the head to the Church. Ephe. 1. 20. 21. 22.

Christ sitteth at the right hand of God, ỹ is, hath power ouer al thinges

And Iesus came and spake vnto them saying: All power is giuen vnto me, in heauen and in earth. Mat. 28. 18

Question.

VVhat fruit doost thou receiue by this,

that

that Christ shall come to iudge the quick and the dead?

Aunswere.

Christ his cõming to iudgment, cõfortable to ỹ godly and terrible to the vngodly.

To me that am a member of Christ, it is a singuler comfort, (a) when I know assuredly that none shall be my Iudge, but he that is my sauiour: but terrible it wyll bee to those that flee from Christe, when (b) they shal see him come to iudge them, whome they in theyr life time refused.

Prooues out of the word of God

a

Christ shal come to iudge the elect, which to thẽ wyll be a great comfort

And he shall sende his Angels with a great sounde of a Trumpette, and they shall gather together hys electe, from the foure wyndes, and from the one ende of the Heauen to the other. Math. 24. 31.

And Jesus sayd vnto them, verely, I say vnto you, that when the Sonne of man shall sytte in the throne of hys Maiestie, ye which folowed me in the regeneration, shal sit also vpõ twelue Thrones, & iudge the twelue Trybes of Israell. Math. 19. 28.

Then

When shall the King say to them on his right hand, come ye blessed of my father: inherit yee the kingdome prepared for you from the foundation of the world. Matth. 25. 34.

When he shall come to be glorified in his Saints, and to bee made mervailous in all them that beléeue, (because our testimonie towardes you was beléeued) in that day. 2. Thes. 1. 10

b

For it is a righteous thing with GOD, to recompence tribulation to them that trouble you, & to you which are troubled rest with vs, when the Lord Jesus shall shew himselfe from heauen, with his mightye Angelles, in flaming fire, rendring vengeaunce vnto them that do not knowe God, & which obey not vnto ỹ Gospell of our Lord Jesus Christ. 2. Thes. 1. 6. 7. 8.

The iudgment of Christ will be terrible to the wicked.

When shall there be signes in ỹ Sun and in the Moone, and in the starres, and vpon ỹ earth, trouble among the Nations with perpleritie, the Sea and the waters shall roare, and mens harts shall fayle them for feare, and

for

for looking after those thinges which shall come on the worlde: for the power of heauen shalbe shaken. Luke.21.26.

Then shall he say vnto them on the left hand: Depart from mee yee cursed into euerlasting fire, which is prepared for the deuill and his Angelles. Math.25.41.

Question.

What beleeuest thou in the third part concerning God The holy Ghost?

Answere.

What we ought to beleeue of God the holy Ghost

I beleeue y God the holy Ghost (a) sealeth into my hart all Christes benefits to be mine, and (b) maketh sure to die in mee, and stirreth me vppe to ryghteousnes, and holinesse of life.

Prooues out of the word of God.

a

Now ye are not in the flesshe, but in the spirite, because the spirite of God dwelleth in you: but if any man hath not the spirite of Christ, the same is not his. Rom.8.9.

But if the spirite of him that raised

vp

vp Jesus from the dead, dwell in you: he ẏ raysed vp Christe from the dead, shall also quicken your mortal bodies, because that his Spirite dwelleth in you. Rom. 8. 11.

For ye haue not receiued the spirite of bondage to feare again: but ye haue receiued the spirit of adoption: whereby we cry Abba, Father. The same spirit beareth witnes with our spirit that wee are the Children of God. If we be children, wee are also heyres, euen the heyres of God, and heyres annexed wyth Christ, if so be ẏ wee suffer with him, that we may also be glorified with him. Rom. 8. 15. 16. 17.

The holy Ghost maketh vs full assurance of all the benefits of Christe

And because ye are sons, God hath sent forth the spirit of his Sonne into your hearts, which cryeth, Abba, Father. Gal. 4. 6.

That the God of our Lorde Jesus Christe, the Father of glory, might giue vnto you the spirit of wysedome, and reuelation through the knowledg of him, that the eyes of your vnderstanding may bee lightened, that ye may knowe what the hope is of hys

calling, and what ỹ ritches of his glorious inheritaunce is in the Saintes. Ephe. 1. 17. 18.

b

The spirit of god dyleth sin in us, and stirreth us vp to newnes of life.

And be renued in the spirit of your mind, and put on the newman, which after God is created in righteousnesse and true holinesse. Eph. 4. 23. 24.

In whom also yee are circumcised with circumcision made without handes, by putting off the sinfull body of the flesh, through the circumcision of Christe, in that yee are buried with him through Baptisme, in whom yee are also rayled vp together, through the fayth of the operation of GOD, which rayled him from the dead. And ye which were dead in sinne, and in the uncircumcision of your flesh, hath he quickened together with him, forgiuing you all your trespasses. Col. 2. 11. 12. 13.

Question.

Seeing there is but one God only, why namest thou the Father, the Sonne, & the holy Ghost?

Aunswere.

Because

Because God hath so opened himself in his (a) worde, that these three sundry persons are in substaunce, but (b) one true and euerlasting God.

The three persons in the godhead, make but one God in substaunce.

Proues out of the word of God.

a

And Jesus when hee was baptized, came straight out of the Water: and loe, the Heauens were opened vnto him, and Iohn sawe the spirit of God descending like a Doue, and lighting vpon him. And loe, a voice came from Heauen, saying: This is my beloued sonne, in whom I am well pleased. Math. 3. 16. 17.

In y godhead there be three sundry persons.

Goe therefore and teach al Nations, baptizing them in the name of the father, and the sonne, and the holy ghost Math. 28. 19.

For there are three, which beare record in heauen, the Father, the word, and the holy Ghost, and these three are one. 1. Iohn. 5. 7.

The spirite of the Lord is vpon mee (speaking of Christ) therefore hath the Lord annointed me, &c. Esay 61. 1.

And

b

And all these thinges worketh euen the selfe same spirit, deuiding to euery man seuerally as he will. 1. Cor. 12.11.

For there are three which beare record in heauen: the Father, the word and the holy ghost, and these three are one.

The three sundrie persons in the godheade, are al but one God

Question.

Now let vs come to the fourth parte, what callest thou the catholick church

Aunswer.

What the Catholicke church is

The Catholique Church, is the (a) whole company of true faithfull people, which euer were since the beginning of the world in all places, which also be nowe, and shalbe to the end of the world. Of the which number, I beleeue that I (b) am one, I beleeue that God (c) knoweth them all, and hath a (d) most tender care ouer them.

Prooues out of the word of God

a

The Catholique Church is,

For those which he knewe before, he also predestinate to be made lyke

to

o the Image of his Sonne, that hée might be the first borne among many brethen, Rom, 8, 29.

That in the dispensatiõ of the fulnes of the times, he might gather together in one all thinges, both which are in heauen, & which are in earth, euen in Christ: in whome also we are chosen, when we were predestinat according to the purpose of him, which worketh all things after the coũcel of his owne will, that wée, which first trusted in Christe, should bée vnto the prayse of his glory: in whome also ye haue trusted, after that ye heard the word of trueth, euen the Gospell of your salua-tion, wherein also after that ye beléeued, ye were sealed with the holy spirite of promise, &c. Eph, 1, 10, 11, 12, 13

And I saye also vnto thée, thou arte Peter, and vpon this rocke wil I build my Church: and the gates of hell shall not ouercome it. Math, 16, 18.

Other Shéepe haue I also which are not of this Folde, them also must I bring, and they shall heare my voice: and there shall be one Shéepfold, and

a company of faithfull gathered out of all people and places of ỳ world, frõ the begyn-ning, euen vnto the ende of the world.

one Sheepheard. Iohn, 10, 16.

b

The ſame ſpirite beareth witneſſe with our ſpirite, that we are the chil-dren of God. Rom, 8, 16.

The ſpirite of God aſ-ſureth vs, that we be the children of God in Chriſt, and therfore of the Church of God.

Proue your ſelues, whether ye are in the Faith: examine your ſelues: Knowe ye not your owne ſelues, how that Ieſus Chriſt is in you, except ye be repꝛobates. 2, Cor. 13, 5.

c

God knoweth all thoſe that be of his Church.

But the foundation of God remaineth ſure, & hath this ſeale, the Lord knoweth who are his: & let euery one that calleth on the name of Chriſt, de-part from iniquitie. 2. Tim, 2. 19.

d

God hath a moſt tender care and a loue towar des thoſe that are his

Caſt all your care on him, for he careth for you. 1, Pet, 5, 7.

For thus ſayth the Lord of hoſts: After this glorie hath he ſent me vnto the Nations, which ſpoyled you. For he that toucheth you, toucheth the apie of his eye, Zach, 2, 8.

Can a woman forget her childe, and not haue cõpaſſion on the ſonne of her wombe? Though they ſhould forget, yet

yet will I not forget thée. Esa, 49, 15
Are not two Sparrowes solde for a farthing: and one of them shall not fall on the ground without your Father: Yea, and all the heaires of your head are numbred. Feare ye not therfore, ye are of more value then manie Sparrowes, Math. 10, 29, 30, 31.

Question.

What callest thou, The Communion of Saintes.

Aunswere.

The Communion of Saints, is the society that all we which beléeue haue one with an other, as (a) members of one head, Jesus Christe, whereby we are (b) ready to cõmunicate all Gods benefites, both spirituall and temporall, to the mutuall health & comfort one of an other, according to the measure which wée haue receiued of God in this lyfe.

What the Cõmunion of Saints is,

Prooues out of the word of God.

a

For by one spirite, wee are baptized into one body, whether wée be

We are all members of

one body & therfore ought to haue felowſhippe one with an other.

Iewes or Grecians: whether wee bee bonde or free, and haue beene all made to drinke into one Spirite. 1, Cor, 12 13, &c,

For wee that are many, are one bread, and one body, becauſe wee are all partakers of one bread. 1. Cor, 10, 17

But let vs followe the trueth in loue, and in all things growe vp into him, which is the head, that is Chriſt, Ephe, 4, 15

For we are members of his bodie, of his fleſhe, and of his bones. Ephe, 5. 30.

And he is the heade of the body of the Church: hee is the beginning, and the firſt borne of the dead, that in all thinges he might haue the preheminence. Col, 1, 8.

So we being many, are one body in Chriſt, and euerie one, one an others members, Rom, 12, 5.

b

We ought both ſpiritually and temporally one meber

Beſydes the thinges that are outward, I am combred daylie, and haue the care of all the Churches, 2. Cor, 11 28.

Beare

Beare ye one an others burden, and so fulfyl the lawe of Christe. Gal, 6, 2. to be helpe full to an other, accordinge to the measure receiued frō God.

If there be therefore, any consolation in Christe: if any comfort of loue: if any fellowshippe of the Spirite: if any compassion and mercie, fulfill my ioye, that ye be lyke minded, hauinge the same loue, being of one accorde and of one iudgement, that nothing be done through contention or vaine glory, but that in meknesse of minde, euery man esteeme other better then himselfe. Loke not euery man on his owne thinges, but euery man also on the thinges of other men. Phil, 2. 1, 2, 3, 4.

Question.

What is it to beleeue, The forgiuenes of sinne.

Aunswer.

I beleeue that Iesus Christe hath wholy (a) appeased God for my sinnes, and payde the full punishment due vnto them, and therefore that they be freely forgiuen me, and shall neuer be layde to my charge. The punishment of our sinnes discharged by Christ.

Prooues out of the word of God.

a

In Chriſt we haue ful redemptiõ, and forgiueneſſe of our ſinnes

And he is the reconciliation for our ſins, & not for ours onelie, but alſo for the ſins of the whole world. 1, Ioh, 2, 2.

In whome we haue redemption through his blood, that is, the forgiueneſſe of ſinnes, Col, 1, 14.

For it pleaſed the Father, that in him ſhould all fulneſſe dwell, and by him to reconcyle all thinges vnto him ſelfe, and to ſet at peace through the blood of his Croſſe, both the thinges in earth, and the thinges in heauen: and you which were in times paſt ſtraungers & enimies, becauſe your mindes were ſet on euill workes: hath he now alſo reconciled in the body of his fleſh through death, to make you holie and vnblameable, and without faulte in his ſight. Col, 1, 19, 20, 21, 22.

But ye are of him in Chriſte Jeſus, who of God is made vnto vs wiſdom and righteouſneſſe, and ſanctification and redemption. 1, Cor. 1, 30

Surelie, he hath borne our infirmi-

ties,

ties, and caried our sorrowes: yet wee dyd iudge him, as plagued and smitten of God, and humbled. But he was wounded for our transgressions, hee was broken for our iniquities: the chastisement of our peace was vpon him, and with his stripes we are healed, Esa, 53, 4, 5.

He was taken out from prison, and from iudgement: and who shall declare his age? for he was cut out of the liuing: for the transgression of my people was he plagued. Esa, 53, 8.

Therefore will I giue him a portion with the great, and he shall deuide the spoyle with the strong, because he hath poured out his soule vnto death: and hee was counted with the transgressours, and hee bare the sinnes of many, and prayed for the trespassers. Esa, 53, 12

For there is no difference, for all haue sinned, and are deprined of the glorie of God, and are iustified by his grace freelie, through the redemption which is in Christe Iesus, whome God hath set forth to be a reconcilia-

tion through faith in his blood, to declare his righteouſneſſe, by the forgiueneſſe of the ſinnes that are paſſed through the patience of God. Rom,3, 23,24,25.

But God ſetteth out his loue towards vs, ſeing that while we were yet ſinners, Chriſte died for vs. Rom,5,8.

For if when wee were enemies we were reconciled to GOD by the death of his ſonne: much more beeing reconciled, we ſhalbe ſaued by his life. Rom,5.10.

For God was in Chriſt, and reconciled the world to himſelfe, yet imputing their ſinnes vnto them, and hath committed to vs the word of reconciliation. 2,Cor,5,19.

Queſtion.

What beleeueſt thou of, The ryſing againe of the body.

Aunſwer.

whether the ſoules of the godly goe after death.

I beleeue that after this life ended, my Soule(a) ſhall goe to GOD that gaue it: and my body ſhall reſt in the Graue, vntyll the appointed tyme: and then I ſhall (b) ſee GOD in my flesh

flesh, and mine eyes shall loke vpon him, and this my body shall be made lyke vnto the glorious body of Christ, without all corruption,

Prooues out of the word of God.

a

And dust returne to the earth, as it was, and the spirity returne to God that gaue it. Eccle. 12, 7,

The soule of mā after this life ended, goeth to God.

And it was so that the begger dyed and was carried by Angelles into Abrahams bosome. Luk. 16, 22.

Then sayd Jesus vnto him, verely, I say vnto thée, to day shalt thou be with me in Paradise. Luk. 23, 43.

b

And though after my skinne, wormes destroy this body, yet shall I see GOD in my flesh. Whome I my selfe shall se, and mine eyes shall beholde, and none other for me, though my reynes are consumed within me. Iob. 19, 26, 27.

The estate and condition of our bodies at the resurrection.

So also is the resurrection of the dead. The body is solwne in corruption, and is rayled in incorruption. It

is

is sowne in dishonour, and is raised in glory. It is sowne in weaknes, and is rayled in power. It is sowne a naturall body, & is raised a spirituall body: there is a naturall body, and there is a spirituall body, 1. Cor, 15. 42, 43, 44

For this corruptible, must put on incorruption: and this mortall must put on immortalitie. 1, Cor, 15, 53

Who shall chaunge our vile body, that it may be fashioned like vnto his glorious body, according to the working, whereby he is able euen to subdue all things vnto himselfe.

I would not, Brethren, haue you ignorant concerning them which are a sleepe, that you sorrowe not, euen as other which haue no hope. For if wee beleeue that Iesus is dead, and is ryssen, euen so them which sleepe in Iesus, will God bring with him. For this saye wee vnto you by the worde of the Lorde, that we which liue, and are remaining in the comming of the Lorde, shall not preuent them which sleepe. For the Lord himselfe shall descende from Heauen with a shoute,

and

and with the voice of the Archangell and with the Trumpet of God: and the dead in Chriſte ſhall ryſe fyrſt. 1. The. 4. 13, 14. 15. 16.

Queſtion.

What is it that thou ſayeſt of; Lyfe euerlaſting.

Anſwere.

I beleeue that when God ſhall raiſe againe this my body, and ioyne it againe togeather with my ſoule, that then I ſhall liue with Chriſte (a) for euer, in his euerlaſting kingdome of glorie.

What was ought to be leeue of life euerlaſting

Prooues out of the word of God,

a

For this corruptible muſt put on incorruption: and this mortall muſt put on immortality. So when this corruptible hath put on incorruption, & this mortal hath put on immortality, then ſhall be brought to paſſe the ſaying that is written: Death is ſwallowed vp in victorie, 1. Cor. 15. 53, 54.

The body in the laſt reſurrectiō ioined together with ỳ ſoule, we ſhal liue in heauē with Chriſt for euer.

Queſtion.

By vvhat meanes doo vve attaine vnto this faith vvhich thou haſt heere confeſſed?

Aunſwer.

Howe we attaine vnto faith.

The holie Ghoſte hath appointed the preaching of the worde, to be the ordinarie meanes, whereby hee (a) worketh in our heartes, this true and liuelie faith, and without this preaching of the worde, we can neuer haue faith.

Proues out of the word of God.

a

Preaching ỹ ordinarie meanes whereby God worketh faith in vs.

But howe ſhall they call on him, in whome they haue not beleeued? And howe ſhall they beleeue in hym, of whome they haue not heard? And how ſhall they heare without a Preacher? Rom, 10, 14.

Then faith is by hearing, and hearing by the worde, Rom, 10, 17.

For ſeeing the worlde by wiſedome knewe not God, in the wiſedome of God, it pleaſed God by the foliſhneſſe of Preaching, to ſaue them that beleeue. 1, Cor, 1, 21.

Queſtion

Queſtion.

After that God, by the meanes of his vvord, hath vvrought in our heartes faith: by vvhat meanes aftervvarde dooth he ſtrengthen the ſame?

Aunſwer.

This faith doth God ſtrengthen in vs, by the ſelfe ſame preaching of the woꝛde, and alſo by the vſe of the Sacraments. Preaching and the Sacraments meanes to ſtrengthen fayth.

Queſtion.

What calleſt thou Sacraments?

Aunſwer.

Sacraments be (a) outward ſignes ordained of God, for the greater aſſuraunce & ſtrengthening of our fayth, being vnto vs (b) ſure pledges of thoſe benefites of our ſaluation, which wee receyue in Chriſte to be ours, and are repreſented vnto vs by the outwarde ſignes of water in Baptiſme: and bread and Wine in the Supper of the Lord. They ſerue alſo for a marke of our profeſſion, whereby we differre from other people which be Heathen. What Sacramentes are.

Prooues

Prooues out of the word of God.

a

That is, ye shall circumcize the foreskinne of your flesche, and it shall be a signe of the couenaunt betweene you and mee. Gen, 17, 11

Sacramentes are outward signes ordayned for the assurraunce and strengthening of our faith.

Speake ye vnto all the Congregation of Israell, saying: in the tenth of this moneth, let euery man take vnto him a Lambe, according to the house of the Fathers, a Lambe for an house: and if the household be to lyttle for the Lambe, he shall take his neighbour, which is nert vnto his house, according to the number of the personnes euerie one of you according to his eating, shall make your count for the Lambe. Your Lambe shall be without blemishe, a Male of a yeere olde: Ye shall take it of the Lambes, or of the kiddes, &c. Exo, 12, 3, 4, 5.

b

Sacramentes are pledges of the benefits þ

After he receyued the signe of circumcision, as the seale of the righteousnesse of the Faith which he had, when he was vncircumcized, that hee

should

should be the Father of all them that beleeue, not beeing circumcized, that righteousnesse might be imputed vnto them also, Rom, 4, 11.

we receiue in Christe.

Question.

How many Sacraments be there?

Aunswer.

There bee two (a) Sacramentes: that is to say, Baptisme, and the supper of the Lord.

Sacramentes how many.

Prooues out of the word of God.

a

Moreouer, Brethren, I would not that ye should be ignorant, that all our Fathers were vnder the cloude and all passed through the Sea, and were all baptized vnto *Moses*, in the cloude, and in the Sea, and dyd all eate the same spiritual meate, and did all drinke the same spirituall drinke. For they dranke of the spiritual rocke that followed them: and the rocke was Christ. 1, Cor, 10. 1, 2, 3, 4.

There be two Sacraments, baptisme, and the Lordes Supper.

Question.

What strength of faith hast thou through baptisme.

Aunswer

Aunſwer.

What wee learne by baptiſme.

I am taught and aſſured by Baptiſme, that my (a) ſinners are forgiuen mée. For as the water waſheth away the filthineſſe of the body: euen ſo ſhould I through the holie Ghoſte, be thereby fully certified and perſwaded, that (b) the blood of Chriſte béeing ſprincked vpon my ſoule, by the (c) hand of Faith, hath waſhed away both the guiltineſſe of my ſinne, and the punihment due to the ſame: The fruite & effect wherof, appeareth hérin, that through the power of Chriſts death and reſurrection, I am dead (d) as touching ſinne, & rayſed vp againe in (e) newneſſe of lyfe: which two things, in whome ſoeuer they appeare not, they may wel haue the name and tytle of Baptiſme: but in déede they be no Chriſtians.

Prooues out of the word of God.

a

Baptiſme aſſureth the faithfull of the forgiue

Now therefore why taryeſt thou? Ariſe, and be Baptized, and waſhe away thy ſinnes, in calling on the name

name of the Lord. Acts. 22. 16

nes of their ſinnes.

Iohn did baptiſe in the wyldernes, and preache the Baptiſme of amendment of lyfe, for remiſſion of ſinnes. Mark. 1. 4.

b

Electe according to the foreknowledge of God the father vnto ſanctification of the ſpirit, through obedience and ſprinckling of the blode of Jeſus Chriſt. 1. Pet. 1. 2.

The blode of Chriſt by fayth ſprinkled vpon our harts, waſheth away the filth of ſinne.

To the which alſo the figure that nowe ſaueth vs, euen Baptiſme agreeeth (not the putting away of the fylthe of the fleſhe, but in that a good conſcience maketh requeſt to GOD) by the reſurrection of Jeſus Chriſte. 1. Pet. 3. 21.

But if we walke in the lyght, as he is in the light, we haue felowſhip one with an other, and the blode of Jeſus Chriſte his Sonne cleanſeth vs from all ſinne. 1. Iohn. 1. 7.

That he might ſanctifie it, & cleanſe it by the waſhing of water, through the word. Ephe. 5. 26.

Not by the workes of righteouſneſſe

which we had done, but according to his mercy he saued vs, by ỹ washing of the newe byrthe, and the renuing of the holy Ghost, which he shed on vs abundantly, through Jesus Christe our Sauiour. Tit. 3. 5. 6.

c

Our harts purified by faith.

And he put no difference betwéene vs and them, after that by faith he had purified their harts. Acts. 15. 9.

d

We are dead as touching sin, through the power of Christ his death

Knowe yee not that all wee which haue bẽn baptized into Jesus Christ, haue bẽn baptized into his death? we are buried thẽ with him by baptisme into his death, that lyke as Christe was raysed vp from the dead, by the glory of the Father, so we also shoulde walke in newnesse of life. For if wee be grafted with him, to the similitude of his death: euen so shal we be to the similitude of his resurrection: knowing this that our olde man is crucified with him, that ỹ body of sinne might be destroied, that henceforth we shold not serue sinne. Rom. 6. 3. 4. 5. 6. &c.

Thers

e

Therfore, if any man bee in Chriſt, let him be a new creature. Olde thinges are paſſed away: behold, all thinges are become new. 2. Cor. 5. 17.

In Chriſt we are raiſed vp to newneſſe of life.

For they that are Chriſtes, haue crucified the fleſh with the affections, and the luſtes. If wee liue in the ſpirite, let vs alſo walke in the ſpyrite. Gal. 5. 24. 25.

Queſtion.

What ſtrength of faith doo wee finde in the vſe of the Lordes Supper?

Aunſwer.

In what ſort ỹ ſupper of the Lord doth ſtrengthen our faith

The Supper of the Lorde through the holy Ghoſt, dooth ſtrengthen my Faith, that I ſhoulde not doubt, but as ſurely as I receiue the (a) Breade and Wine into my body; ſo become wholy mine, (b) ſo my ſoule receyueth with all Chriſt, with hys paſſion and righteouſnes, to bee wholy myne, as ſurely as if I had wrought them mine owne ſelfe.

Prooues out of the word of God.

a

What we receiue outwardly in the Sacrament of the Lords ſupper.

And as they did eate, Jeſus tooke the Bread: and when hee had gyuen thankes, he brake it, and gaue it to the Diſciples, and ſayd: Take, eate, thys is my body. Alſo he tooke the Cuppe: and when he had giuen thankes, hee gaue it them, ſaying: Drinke yee all of it. For this is my blood of the newe Teſtament, that is ſhedde for many, for the remiſſion of ſinnes. Math. 26. 26. 27. 28.

The Cuppe of bleſſing which wee bleſſe, is it not the Communion of the blood of Chriſt? The bread which we breake, it is not the Communion of the body of Chriſt? For wee that are many, are one breade, and one body, becauſe we are all partakers of one bread. 1. Cor. 10. 16. 17.

And when he had giuen thankes, he brake it, and ſaide: Take eate: thys is my body, which is broken for you: This do ye in remembraunce of me. After the ſame manner alſo he toke

the

the Cup, when he had supped, saying: this Cup is the newe Testament in my blood: this do as oft as ye drinke it in remembraunce of mee. 1. Cor. 11. 24. 25.

For by one spirite are wee all baptized into one body, whether we bee Iewes, or Grecians, whether we bee bonde or free, & haue béene all made to drinke into one spyrite. 1. Cor. 12, 13.

b

But ye are of him in Christ Iesus, who of God is made vnto vs wisdome and righteousnesse, and sanctification, and redemption. 1. Cor. 1. 30.

Who was deliuered to death for our sinnes, and is risen againe for our iustification. Rom. 4. 25.

For he hath made him to be sinne for vs, which knewe no sinne, that we should be made the righteousnesse of God in him.

The bread and wyne are outward pledges of these spirituall benefites, that our soules inwardly receiue by Christ, as surely as our bodies receiue the other outwardly.

Question.

Are not then the breade and wine *in the Supper of the Lord, turned into the body and blood of Christ?*

Aunswer.

There is no change of ỹ bread & wine in the Lords ſupper.

The Breade and wine, as touching their nature and ſubſtaunce, are (a) not turned: but as touching the vſe of them, they differre from common Breade and Wine, in that they are appointed of God to ſerue vnto vs as (b) ſeales and pledges of thoſe benefites, which Chriſte in his body hath wrought for vs.

Prooues out of the word of God.

a

Thoſe places teach directly that the breade and wine in the ſupper of the Lord are not chāged into ỹ body and blood of Chriſt

For as often as ye ſhall eate thys bread, and drinke this Cuppe, ye ſhall ſhewe the Lords death tyll hee come. Wherfore, whoſoeuer ſhall eate thys breade, and drinke the Cuppe of the Lord vnworthely, ſhall bee guiltye of the body and blood of the Lord.

Let a man therefore examine hymſelfe, and ſo let him eate of this bread, and drink of this Cup. 1. Cor. 11, 26. 27. 28. Reade alſo in the former queſtion theſe places. Math. 26. 26. 27. 28. 1. Cor 10. 16. 17. and 1. Cor. 11. 24. 25.

b

As Circūciſion was

After he receiued the ſigne of Circumci-

cumcision, as the zeale of the righteousnesse of the Fayth which hee had, when he was vncircumcized, that hee should be the Father of all them that beléeue, not béeing circumcized, that righteousnesse might be imputed to them also. Rom. 4. 11.

a Seale of rightcousnes of faith so breade & wine in the Sacramẽt of ꝑ Lords Supper are pledges of such benefites as Christe hath wrought for vs

Question.

In what manner oughtest thou to prepare thy selfe in the receiuing of these misteries?

Aunswere.

In preparing my self to receiue the Supper of the Lord, I ought diligently to obserue these three thinges.

Three thinges to bee obserued before ꝑ receiuing of the Lords Supper.

First, to (a) examine my selfe whether I (b) stand in faith, or no, which I shall knowe, if I féele my (c) hart (d) assured by the spirite of God, that the (e) punishment of my sinnes, is fully discharged in Christ, and that whatsoeuer hee hath done, pertaineth not onely vnto others, but euen (f) to mée.

1 Examinig of our selues

Secondly, to examine my selfe, whether I find my hart (g) inwardly sorie for my sinnes, with an inwarde

2 Inwarde sorow for our sinnes.

hatred, and lothing of ſinne, and (h) an earneſt deſire, and ſure purpoſe, wholy to confirme my ſelfe to the wil of Gods woꝛd.

Reconciliation. 3 Thirdly, if any offence be betweene others and mee, that I (i) reconcyle my ſelfe vnto them. All theſe thinges: although they ought earneſtly to bee conſidered in the (k) whole courſe of our life: yet then eſpecially, when we come to the Supper of the Lord.

Prooues out of the word of God.

a

We muſt examine our ſelues before wee come to the Lordes Supper

Let a man therfoꝛe examine himſelfe, and ſo let him eate of this bꝛead, and dꝛinke of this Cup. 1. Cor. 11. 28

b

Whether we ſtand in faith oꝛ no.

Pꝛoue your ſelues, whether you are in the Faith: examine your ſelues: Knowe ye not your owne ſelues, how that Jeſus Chꝛiſte is in you, except ye be repꝛobates. 2. Cor. 13. 5

c

The tryall of our faith ſtandeth in the aſſurance

In whom alſo ye haue truſted, after that yée heard the woꝛd of trueth, euen the Goſpell of your Saluation, wherin

wherein also after that ye beléeued, ye were sealed with the holy Spirite of promise. Ephe. 1. 13

of our harts by ỹ spirite of God, that our sinnes are pardoned, as is proued in the places folowing.

Who hath also sealed vs, and hath giuen the earnest of our spirit in our hearts. 2. Cor. 1. 22.

And he that hath created vs for this thing, is God, who also hath giuen vs the earnest of the spirit. 2. Cor. 5. 5.

d

The holy ghost emboldneth vs to come vnto god in Christ

For ye haue not receiued the spyrite of bondage to feare againe: but ye haue receiued the spirite of adoption, whereby we cry, Abba, Father. Rom. 8. 15.

By whom we haue boldnesse, and entraunce with confidence, by faith in him. Ephe. 3. 12.

e

Our sins fully discharged in Christ.

My Babes, these thinges write I vnto you, that ye sinne not: and if any man sinne, we haue an aduocate wyth the Father, Jesus Christe, the iuste. And he is the reconciliation for our sinnes: and not for ours onely, but also for the sinnes of the whole worlde. 1. Iohn. 2. 1, 2

All

All we lyke Shéepe haue gone astray, wee haue turned euery one to his owne waye, and the Lorde hath layde vpon him the iniquitie of vs al. He was oppressed, and hee was afflicted, yet did not he open his mouth. He is brought as a shéepe to the slaughter, and as a shéepe before her shearer is dumbe, so he opened not his mouth. He was taken out from prison, and from iudgement: and who shall declare his age? For he was cut out of the lande of the lyuing: for the transgressiō of my people was he plagued. And he made his graue with the wicked, and with the ritch in his death, though hee had done no wyckednesse, neither was any deceit in his mouth. Esay. 53. 6. 7. 8. 9. &c.

f

That Christ may dwell in your hearts by fayth, that ye beeing rooted and grounded in loue, may be able to comprehend with all Saints, what is the bredth, and length, and depth, and height: and to know ỹ loue of Christ, which passeth knowledge, that yee may

Euery one by Fayth ought to apply the benefits of Christ to himselfe

may be filled wyth all fulnes of God. Ephe.3.17.18.19.

g

Then Peter remembred the wordes of Jeſus, which had ſayde vnto hym: Before the Cocke crowe, thou ſhalt deny me thrife. So hee went out and wept bitterly. Mat.26.75.

We muſt be hartily ſorrye for our ſinnes, with an inward hatred and lothing of them.

Breake vp your fallow ground, and ſow not among thornes: bee circumcized to the Lorde, and take away the foreſkinnes of your harts, yee men of Iudah, and inhabitaunts of Jeruſalem, leaſt my wrath come forth lyke fyre, and burne that none can quench it, becauſe of the wickednelle of your inuentions. Iere.4.4.

Therfore alſo now the Lord ſayth: Turne you vnto me, wyth all your harts, & wyth faſting, and with weeping, and with mourning, and rent your hearts, & not your cloathes: and turne vnto the Lord your God, for hée is gracious and mercifull, ſlow to anger, and of great kindnes, and repenteth him of the euill. Ioel.2.12.13

For godly ſorrow cauſeth repentãce vnto

vnto ſaluation, not to be repented off: but the worldly ſorrow cauſeth death: for beholde, this thing that yee haue bene godly ſorrie, what great care it hath wrought in you: yea, what clearing of your ſelues: yea, what indignation: yea, what feare: yea, howe great deſire: yea, what a zeale: yea, what punishment?

h

We are buried then with hym by Baptiſme into his death, that lyke as Chriſte was rayſed vp from the dead, by the glorye of the Father, ſo wee alſo ſhoulde walke in newneſſe of lyfe For if we be graffed with him to the ſimilitude of his death: euen ſo ſhall wee bee to the ſimilitude of his reſurrection: knowing this, that our olde man is crucified with him, that the body of ſinne might be deſtroyed, that henceforth we ſhould not ſerue ſinne. For he that is dead, is freed from ſin. Wherfore, if we be dead with Chriſt, we beleeue that we ſhal liue alſo with him. Rom. 6. 4. 5. 6. 7. 8.

We muſt walke in newnes of life

But if the ſpirit of him that rayſed

sed vp Jesus from the dead, dwell in you: he that rayſed vp Chriſte from the dead, ſhall alſo quicken your mortall bodies, becauſe that hys ſpirite dwelleth in you. Rom. 8. 11.

Brethren, I count not my ſelfe, that I haue attayned to it: but one thing I doo: I forget that which is behind, and endeuour my ſelfe to that which is before, and follow hard toward the the marke, for the price of the hie calling of God in Chriſt Jeſus. Phil. 3. 13. 14.

If then thou bring thy gyft to the Altar, and there remembrest that thy brother hath ought againſt thee: leaue there thine offering before the Altar, and goe thy way: firſt be reconciled to thy brother, and then come and offer thy gift. Math. 5. 23. 24.

We muſt reconcile of ſelues one to an other if there be offence betweene vs

k

That we being deliuered out of the handes of our enemies, ſhoulde ſerue him without feare, all the daies of our life, in holynesse and righteouſnesse before him. Luk. 1. 74. 75.

It is our duety alwaies to ſhew forth the fruits of Chriſtianity therfore.

But

especially when we come to receiue the Lords supper.

But as hee which hath called you, is holy, so be yee holy in all manner of conuersation. 1. Pet. 1. 15.

Queſtion.

Nowe seeing wee bee saued by Christes works vvithout our deseruing, wherefore then now serueth our well doing, or vvhat auaileth it to do good works?

Aunswere.

Three ends of good works

We must doo good woorks, not to deserue (a) saluation by them, but by our woorkes to (b) glorifie God, in (c) walking as becommeth Gods Children, declaring thereby our (d) thankfulnes to God for our redemption.

1

2 Secondly, by our woorkes, to make our (e) election more certaine vnto our selues.

3 Thirdly, to (f) winne others to Christe, by our holy life and conuersation.

Proones out of the word of God.

a

No woorkes of ours can deserue saluation.

But wee haue all beene as an vncleane thing, and all our righteousnesse is as filthy cloutes, and wee all

doo

we fade as a leafe, and our iniquities as the wynde, hath taken vs away. Eſay. 64.6

If thou be righteous, what gyueſt thou vnto him? Or what receiueth he at thy hands? Iob. 35.7.

O my ſoule, thou haſte ſayde vnto the Lorde, thou art my Lord, my well dooing extendeth not vnto thee. Pſal. 16.2.

So likewiſe ye, when ye haue done all thoſe things which are commaunded you, ſay, we are vnprofitable ſeruants: we haue done that which was our duety to do.

b

Let your light ſo ſhine before men, that they may ſee your good workes, and glorifie your Father which is in heauen. Math. 5.16.

By our workes we muſt glorifie God.

For ye are bought for a price, therfore glorifie God in your body, and in your ſpirit: for they are Gods. 1. Cor. 6.20.

And haue your converſation honeſt among the Gentiles, that they which ſpeake euill of you, as of euill doers, may

may by your good workes which they ſhall ſee, glorifie God in the day of the viſitation. 1. Pet. 2. 12.

C

We muſt walke in good workes as becommeth gods children.

That ye may walke worthy of the Lord, and please him in all thinges, being fruitfull in all good workes and increasing in the knowledge of God. 1. Col. 10.

Onely let your conuerſation be, as becommeth the Goſpell of Chriſte, that whether I come and ſee you, or els bee absent, I may heare of your matters, that yee continue in one ſpyrite, and in one minde, fighting together through the faith of the Goſpell. Phil. 1. 27.

That ye walk worthy of God, who hath called you vnto thys Kingdome and glory. 1. Theſ. 2. 12.

I therefore, being a priſoner in the Lord, pray you that ye walke worthy of the vocation wherunto yee are called. Eph. 4. 1.

As he hath choſen vs in him, before the foundation of the world, that wee ſhould be holy, and without blame be-

fore

fore him in loue. Ephe, 1, 4.

For we are his workmanship, created in Christ Iesus vnto good works, which God hath ordayned, that wee should walke in them. Eph, 2, 10.

All the dayes of our lyfe, in holynesse and righteousnesse before him. Luk, 1. 75.

d

Likewise thinke ye also, that ye are dead to sinne, but are aliue to God in Iesus Christ our Lord. Let not sinne therefore raigne in your mortall bodies, that ye should obey it in the lusts thereof. Neither giue ye your members, as weapons of vnrighteousnesse vnto sinne: but giue your selues vnto God, as they that are aliue from the dead: & giue your members as weapons of righteousnesse vnto GOD. Rom, 6, 11, 12, 13.

We must bring forth the fruits of righteousnesse, to declare our selues thankful to God for our redemption.

I beseeche your therefore, brethren, by the mercies of God, ỳ ye giue vp your bodies a liuing sacrifice, holy & acceptable vnto God, which is your reasonable seruing of God. And fashiō not your selues lyke vnto this world,

but be ye chaunged by the renuing of your minde, that ye may proue what is the good will of God, & acceptable and perfect.

And ye as liuelie ſtones, be made a ſpirituall houſe, and holie Prieſthood, to offer vp ſpirituall Sacrifices, acceptable to God by Jeſus Chriſt. 2, Peter, 2, 5.

c

Gods workes are a teſtimony of our election.

Wherefore, Brethren, giue rather dilligence to make your calling and election ſure: if ye do theſe thinges, ye ſhall neuer fall, 2, Pet, 1, 10.

So euerie good tree bringeth forth good fruite: and a corrupt tree, bringeth forth euill fruite. Math, 7, 17.

f

We muſt walke godlie, to the winning of others.

Likewiſe, let the Wiues be ſubiect to their Husbandes: that euen they which obey not the word, may without the word be won, by the conuerſation of the Wiues, while they behold your pure conuerſation, which is with feare. 1, Pet, 3, 1, 2.

Let vs then followe thoſe thinges which concerne peace, and wherwith one

one may edifie an other, Rom, 14, 19

Question.

What workes callest thou good workes?

Aunswere.

Our workes can neuer be accep table and good in the sight of God, vnlesse in doing of them, we kéepe these two thinges.

Two thinges to be obserued in ỳ dooing of good workes

First, that they be framed according to the will of Gods (a) lawes and commaundementes, and not (b) after our owne deuises. 1

Secondlie, that they procéede from an heart (c) purged by faith: if eyther, of these points be lacking, our workes are abhominable in the eyes of God, although they appeare neuer so glorious in the sight of men. 2

Prooues out of the word of God.

a

For we are his workmanship created in Christ Jesus vnto good workes, which GOD hath ordained, that wée should walke in them, Ephe, 2, 10,

Our workes must be such as God commaundeth, otherwise they be no good workes

Our woꝛkes muſt not be framed after our owne deuiſes.

Wherfoꝛe, if ye be dead with Chꝛiſt frō the oꝛdinances of the woꝛld: why as though ye lined in ỹ woꝛld, are yee burdned with traditions? As, Touch not, Taſte not, Handle not. Which all periſh with the vſing, and are after the commaundementes and doctrines of men. Which thinges haue in deede a ſhowe of wiſedome, in voluntarie Religion, and humbleneſſe of minde, and in not ſparing the body: neyther haue they it in any eſtimation, to ſatiſfie the fleſh. Col, 2, 20, 21, 22, 23.

And not taking heede to Iewiſhe Fables, and commaundementes of men, that turne from the trueth. Tit, 1, 14,

Therfoꝛe, whatſoeuer I commaund you, take heede you doo it: thou ſhalt put nothing thereto, noꝛ take ought there from, Deut, 12, 32.

Therefoꝛe the Lord ſaide: Becauſe this people come neere vnto me with their mouth, & honour me with their lippes, but haue remoued their hearts farre from me, and their feare toward me,

me, was taught by the precepte of men, &c. Esai, 29, 13.

But in vaine they worship me, teaching doctrines, which are but mens precepts. Math. 15, 6.

c

For he that doubteth, is condemned if hee eate, because hee eateth not of faith: and whatsoeuer is not of faith, is sinne. Rom. 14, 23.

Our workes must procede from faith.

But without faith, it is vnpossible to please him. Hebr. 11. 6.

Question.

Because prayer is our speciall meanes, which God will haue vs to vse to encrease our faith: tell me what belonlongeth to true prayer?

Answer.

It is requisite in true prayer, that we obserue these fiue thinges.

Fiue thinges to be obserued in true praier.

First, that we make our prayers (a) onely to God, through (b) Christe, and not to Saintes. 1

Secondlie, that we be (c) inwardlie touched with the need of the thing we aske, hauing our mindes wholie bent 2

therevpon, and not caried away with by thoughtes.

3 Thirdly, that our prayers be grounded vpon (d) Gods promiſes, with full aſſurance that they ſhalbe graunted ſo farre as the Lord doth know them to be meete, and needfull for vs.

4 Fourthlie, that we (e) continue in prayer, although we haue not our requeſts at the firſt.

5 Fifthly, that we aſke not thoſe things which we (f) thinke good in our owne fantaſie, but (g) onely that which God commandeth vs to aſke of him in his word, all which thinges be contained in the Lordes (h) Prayer.

Prooues out of the word of God.

a

We muſt pray onely to God.

Call vpon me in the day of trouble: ſo will I delyuer thee, and thou ſhalt glorifie me. Pſal, 50, 15.

Heare O my people, and I will proteſt vnto thee, O Iſraell, if thou wilt hearken vnto me: let there be no ſtraung God in thee, neither worſhip thou any ſtraunge God, Pſa, 81, 8, 9

For

For who soeuer shall call vpon the name of the Lord, shall bée saued. Rom,10,13.

If any of you lacke wisedom, let hym aske of God, which giueth to all men liberally, and reprocheth no man, and it shall be giuen him. Iam,1,5.

Then sayde Iesus to him: Auoide Satan, for it is written: Thou shalte worshippe the Lord thy God, & him onely shalt thou serue, Math,4,10.

b

And what so euer ye aske in my name, that will I do, that the Father may be glorified in the Sonne. Iohn,14,13. *we must make our prayers to God in Christ.*

Ye haue not chosen me, but I haue chosen you, and ordained you, that yée goe & bring forth fruit, and that your fruite remaine, that what soeuer ye shall aske of the Father in my name, he may giue it you, Iohn,15,16.

And in that daye shall ye aske mee nothing: Verelie, verelie, I say vnto you, what soeuer ye shall aske the father in my name, he will giue it you. Iohn,16,23.

We moſt haue our minds wholy ſet vpon that wee pray for.

And this is the aſſurannce, that wee haue in him, that if we aſke any thing according to his will, he heareth vs. 1, Iohn, 5, 14.

But the howre commeth, and nowe is, when the true worſhipper ſhall worſhippe the Father in Spirite and trueth: for the Father requireth euen ſuch to worſhippe him. God is a ſpirite, and they that worſhip him, muſt worſhip him in Spirite and trueth. Iohn, 4, 23, 24.

The ſacrifices of God are a contrite ſpirit: a contrite and a broken hart, O God, thou wilt not deſpiſe. Pſa, 51, 17

The Lord is nære to all that call vpon him: yea to all that call vpon him in trueth, Pſal, 145, 18.

O our God, wilt thou not iudge thē? for there is no ſtrength in vs to ſtand before this great multitude that commeth againſt vs neither do we know what to do: but our eyes are toward thee. 2, Chro, 20, 12.

Alſo when ye pray, vſe no vaine repetitions, as ỹ heathen: for they thinke

to

to be heard for their much babling. Math,6.7.

Likewise the spirit also helpeth our infirmities: for we know not what to pray as we ought: but the spirit it self maketh request for vs with sighs, that cannot be expressed. Rom,8,26.

d

But let him aske in faith, and wauer not: for he that wauereth, is lyke a waue of the sea, tost of the winde, and caried away. Iam,1.6.

Our prayers must proceede of faith, and faith cannot be without the promises of God in his word.

Therefore, I say vnto you, whatsoeuer ye desire when ye praye, beleeue that ye shall haue it, and it shalbe geuen vnto you, Mark.11.24.

And if we know what he heareth vs whatsoeuer we aske, we knowe that we haue the peticions, that we haue desired of him. 1.Iohn,5,15.

c

We must continue in prayer,

And he spake also a Parable vnto them, to this ende, that they ought alwaies to pray, and not to were faint, saying: There was a Iudge in a certayne Cittie, which feared not God, neyther reuerenced man. And there was

was a widow in ỳ Citty, which came vnto him, saying: Do me iuſtice against mine aduerſary. And he would not for a time: but afterward he ſayd with himſelf, though I feare not God nor reuerence man, yet becauſe this widowe troubleth me, I will do her right, leſt at the laſt, ſhe come & make me weary. And the Lord ſaid: Heare what the vnrighteous Iudge ſayeth. Now ſhall not God auenge his elect, which crie daye and night vnto him: Yea, though he ſuffer long for them. Luk, 18, 1, 2, 3, 4, 5, 6. 7,

Reioycing in hope, patient in tribulation, continuing in Prayer. Rom, 12, 12.

Pray continuallie, 1, Theſ, 5, 17,

Continue in prayer, & watch in the ſame with thankſgiuing, Col, 4, 2,

And pray alwaies with all manner prayer & ſupplication in the ſpirit: and watch therunto with al perſeuerance and ſupplication for all Saints, Ep, 6 18, &c. Read, alſo to this purpoſe, the Hiſtorie of the Woman of Canaan. Math, 15, 22, 23, 24, 25, 26, 27, 28.

f

Ye aſke and receyue not, becauſe ye aſke amiſſe, that ye might conſume it on your luſtes, Iam, 4, 3.

We muſt not aſke what liketh our corrupt affections.

Alſo the ſpirite helpeth our infirmities: for we knowe not what to praye, as we ought, &c, Rom, 8, 26.

g

And this is the aſſurannce, that we haue in him: that if we aſke any thing accoꝛding to his wyll, he heareth vs. 1, Iohn. 5, 14.

Our praiers muſt be made accoꝛding to the wil of God

h

After this manner therfoꝛe praye ye Our Father which art in Heauen. *Math*, 6, 9, &c.

The Lord hath left vs this forme of praier as a patterne to frame al our praiers by.

And ſo it was, that as he was praying in a certaine place, whē he ceaſed, one of his Diſciples ſayde vnto him, Maiſter teach vs to pray, as Iohn alſo taught his Diſciples. And he ſayde vnto them, when ye praye, ſaye: Our Father which art in Heauen, Luk. 11, 1, 2.

Queſtion.

Rehaꝛſe the Lords Prayer.

Aunſwer.

Our

OVR Father which art in heauen, halowed be thy name. Thy kingdome come. Thy wil be done in earth as it is in heauē. Giue vs this day our dayly bread. And forgiue vs our treſpaſſes, as we forgiue them that treſpaſſe againſt vs. And lead vs not into temptation. But deliuer vs from euil. For thine is the kingdome, the power and the glory, for euer, and euer. *Amen.*

Queſtion.

Howe many peticions be there contained in this prayer?

Aunſwer.

There be ſixe.

Queſtion.

VVhat deſireſt thou of God in the firſt peticion?

Aunſwer.

Gods name is halowed two wayes.

1

Firſt, I deſire of our heauenly Father, that his name may be halowed: firſt, in his excellent woꝛkes, which is when we acknowledge (a) his mercie, wiſedom, iuſtice, and pꝛouidence, that he alone woꝛketh all things: and that (b) onelie the Loꝛd be had in honour,

all

all other set aside.

Secondlie, that his name maye bee (c) glorified in our godlie liuing and conuersation.

Prooues out of the word of God.

a

O my God and King, I will extoll thee, and will bielle thy name for euer and euer. Psa, 145, 1.

God his name is to be halowed & prayfed in, & for all his workes

Bielled be the name of the Lord from, henceforth and for euer. The Lordes name is prayfed, from the ryling of the Sun, vnto the going downe of the same. Psa, 113, 2, 3.

For of him, and through him, & for him, are all thinges: to him bee glorie for euer. Rom. 11. 36.

To God, I say, onely wise, be praise though Jesus Christ for euer. *Amen.* Rom, 16, 17

b

Now therefore feare the Lord, and serue him, in vprightnesse & in trueth, and put away the Gods, which your Fathers serued beyond the flud, and in Egipt, and serue ye the Lord. And

God onely is to be had in honour.

if

if it ſéeme euyll vnto you to ſerue the Lord, chooſe you this day whome you wyll ſerue, whether the Gods which your Fathers ſerued (that were beyond the flood) or the Gods of the Ammorites, in whoſe lande ye dwell: but I and my houſe will ſerue the Lord. Ioſu, 1, 24, 14, 15.

Babes kéepe your ſelues from Idolles. 1, Iohn, 5, 21,

Let there be no ſtrange God in thée, neyther worſhippe thou any ſtrange God. For I am the Lord thy God, which brought thée out of the lande of Egipt, &c, Pſa, 81, 9, 10,

C.

This being laid againſt them for a fault, it followeth ỳ they ought to do the contrarie, namely, glorifie God.

For the name of God is blaſphemed among the Gentiles through you, as it is written. Rom, 2, 24.

Now therefore, what haue I héere, ſayth the Lord, that my people is take away for naught, and they that rule ouer them, make them to houle, ſaith the Lord: And my name all the daye continually is blaſphemed. Eſa, 52, 5

And when they entred vnto the Heathen, whether they went: they pollu-

polluted mine holy name, when they sayde of them, those are the people of the Lord, and are gone out of his land Ezech, 36, 20.

Question.

What desirest thou in the second petition?

Aunswer.

In the seconde petition, we desire that God his kingdome maye come that is, that he will declare himselfe, to be king over his (a) Church, in guiding and defending it, in increasing of the number of the faithful, in (b) thrusting forth labourers into his harvest, and blessing their labours, and (c) suppressing the rage of wicked tyrantes.

We desyre two thinges in this petition. 1

What we pray for in prayinge: thy kingdome come

Secondlie, that he will exercise his kingdome severallie in everie one of vs, (d) killing sinne in vs, & all worldly care, and renuing vs to righteousnesse of lyfe, 2

Prooues out of the word of God.

a

Repent, for the kingdome of heauen is at hand, Math, 3, 2.

The kingdome of heauen.

Who ſoeuer therefore ſhall breake one of theſe leaſt commaundements, and teach men ſo, he ſhalbe called the leaſt in the kingdome of heauen: but whoſoeuer ſhall obſerue & teach them the ſame ſhall be called great in the kingdome of heauen. Math,5,19

b

Labourers in the harueſt of God

Wherefore pray the Lord of the harueſt, that he would ſend forth labourers into his harueſt. Math,9,38.

c

God ſuppreſſeth the rage of the deuill, & all other wicked tirants

He that committeth ſinne, is of the deuill: for the deuill ſinneth from the beginneth: for this purpoſe appeared the ſonne of God, that he might loſe the workes of the deuill. 1,Iohn,3,8.

The God of peace ſhall tread Satan vnder your feete ſhortly. Rom,16,20

d

Godkilleth ſinne in vs, and raiſeth vs vp to newneſſe of lyfe.

And if Chriſte be in you, the body is dead becauſe of ſinne, but the ſpirit is life, for righteouſneſſe ſake. But if the ſpirit of him that raiſed vp Ieſus frō the dead, dwell in you, he that rayſed vp Chriſte from the dead, ſhall alſo quicken your mortall bodies, becauſe that

that his ſpirite dwelleth in you. Ro, 8. 10.11.

Knowing this that our olde man is crucified wyth him, that the body of ſinne might bee deſtroyed, that henceforth, wee ſhoulde not ſerue ſinne. Rom. 6, 6.

Queſtion.

What deſireſt thou of God in the thirde peticion?

Aunſwer.

In the third peticion, we deſire, that Gods will may be done, that is, that we may (a) willingly, in all thinges reſigne our ſelues to Gods wyll, wythout murmuring or grudging.

What wee pray, in praying thy wyll be done.

Prooues out of the word of God.

a

Father, if thou wilt, take away this Cup from me: neuertheleſſe, not my will, but thine be done. Luk. 22, 42

We muſt in al thinges frame our ſelues to the wil of God.

And teacheth vs that we ſhould denie vngodlineſſe, and worldly luſtes, and that we ſhoulde liue ſoberlie and righteouſlie, and godly in this preſent worlde. Tit. 2, 12.

That he henceforward ſhoulde liue (as much time as remayneth in the fleſhe) not after the luſtes of men, but after the will of God. 1. Pet. 4.

And the world paſſeth away, and the luſtes thereof: but hee that fulfylleth the wyll of God, abideth euer.

Queſtion.

VVhat pray wee for in the fourth petition?

Aunſwere.

What we pray for, in this petitiō

In the fourth petition wee praye, that he will giue vs (a) walking faithfully in our calling, our daylie breade that is, all (b) thinges needfull for our liuing, in this preſent life.

prooues out of the word of God.

a

Wee muſt walke euery manne faithfully in his calling.

In the ſweate of thy face, ſhalt thou eate bread, tyll thou returne to the earth: for out of it waſte thou taken, becauſe thou art duſt, and to duſt ſhalt thou returne. Gen. 3. 19.

Let him that ſtole ſteale no more: but let him rather labour, and worke with his handes the thinges which is good,

good, that he may haue to giue to him that needeth. Ephe. 4. 28.

For ye remember, Brethren, our labour and trauaile: for we laboured day & night, because we would not bee chargeable vnto any of you, and preached vnto you the Gospell of God. Ye are witnesses, and God also, howe holily, and iustly, and vnblameablye, wee behaued our selues among you that beleeue. 1. Thes. 2. 9. 10.

b

The eyes of all waite vpon thee, and thou giuest them their meate in due season. Psal. 145. 15.

We haue from God all thinges needfull for our sustenaunce in this lyfe.

All these waite vpon thee, that thou mayst giue them foode in due season. Psal. 104. 27.

Question.

What wee praye for in the fift petition?

Aunswer.

In the fift peticion, wee praye that our sinnes may be forgiuen vs, that is, that he wyll not laye to our charge our sinnes, nor the punishment due vnto them: but that he wil accept the

what wee pray for, in this peticio

death and passion of Christ, as the full satisfaction for our sinnes: and that we may hereof haue (a) full assurance in our cõscience, that the punishment of our sinnes is fully discharged in Christ: and therefore frely forgyuen vnto vs, as (b) surely as we forgiue others: and that we may (c) loue one an other from the bottome of our hearts, all desire of reuenge set aside.

Prooues out of the word of God.

a

Our consciences are assured þ our sinnes are fully discharged in Christ

Lyttle Children, I write vnto you, because your sinnes are forgiuen you for his names sake. Iohn. 2. 12.

By whom we haue boldnesse, and entraunce with confidence, by faith in him. Eph. 3. 12.

We know that we are of God, & the whole world lyeth in wickednes. But we knowe that the Sonne of God is come, & hath giuen vs a mind to know him, which is true: and wee are in him that is true, that is, in his Sonne Iesus Christ: the same is very God, and eternall life. 1. Ioh. 5. 19. 20.

For

For ye haue not receiued the spirit of bondage, to feare againe: but ye haue receiued the spirit of adoption, whereby we cry, Abba, Father. Rom. 8. 15.

For I am perswaded, that neither death, nor lyfe, nor Angels, nor principalities, nor power, nor thinges present, nor thinges to come, nor height, nor depth, nor any other creature shal be able to seperate vs from the loue of God, which is in Christ Iesus our Lord. Rom. 8. 38. 39.

b

For if ye do forgiue men their trespasses, your heauenly Father will also forgiue you. But if ye do not forgiue men their trespasses, no more will your Father forgiue your trespasses. Matth. 6. 14. 15.

As surely as we forgiue others so surely are we forgiuen at the hands of God.

Be ye therefore merciful, as your Father also is merciful. Luke 6. 36.

For there shall be iudgement merciles, to him that sheweth no mercie and mercie reioyceth against iudgment. Iam. 2. 13.

c

If then thou bring thy gift to the

we must vnfeinedly

loue one an other, all desire of reuenge set aside.

Aultar, and there remember that thy Brother hath ought against thee: leaue there thine offering before the Aultar, and goe thy way: first be reconciled to thy brother, and then come and offer thy gift. Math. 5. 23. 24.

But I say vnto you, loue your enemies, bless them that curse you: doo good to them that hate you: and pray for them that hurt you, and persecute you. Math. 5. 44.

Dearely beloued, auenge not your selues: but giue place vnto wrath: for it is written, vengeaunce is mine, I will repay, saith the Lord. Rom. 12.

Question.

What we pray for in the first and laste petition.

Answere.

What we pray for, in this last petition.

In the first and last petition, we doo pray God, that he will not leade vs into temptation, but deliuer vs: that is, that he will not (a) hainge vs further into the battaile, without spirituall enemies, then we by his holy spirit, shall be able to preuaile, and ouercome.

Proues

Proues out of the word of God.

The God of peace shal tread Satan vnder your feete shortly. Rom. 16.20

The Lord in temptation wyll deliuer his,

Notwithstanding, the Lord assisted me, and strengthened me, that by mee the preaching might be fully known, and that all the Gentiles should heare, and I was deliuered out of the mouth of the Lion. And the Lord wil deliuer me from euery euill worke, and wyll preserue me vnto his heauenly kingdome. 2. Tim. 4.17.18.

Finally, my brethren, be strong in the Lord, & in the power of his might. Put on ỹ whole armour of God, that ye be able to stand against ỹ assaultes of the deuill. Ephe. 6.10.11.

There hath no temptatiõ taken you but such as appertayneth vnto man: and God is faithfull, which wyll not suffer you to be tempted, aboue that you be able, but wyl euen giue the issue with the temptation, that ye may be able to beare it. 1. Cor. 10.13

The Lorde knoweth to deliuer the

godly out of temptation, & to reserue the vniust vnto the day of iudgment to be punished. 2. Pet. 2 9.

Question.

And why is this added? For thine is the kingdome, the power, and the glory, for euer and euer.

What the meaning is of ỳ wordes added at the end of the Lordes prayer.

Aunswere.

Not only to kindle in our hearts, to (a) desire the glory of God, but also to teach vs, that this prayer is grounded vpon none other then on God onely: and that we should not thinke the (b) kingdome of God to bee weake, and voide of force and might. Also, that he (c) only is to be honoured, praised, and glorified, and that hys power is infinite, perpetuall, and euerlasting.

After this example we ought to be as much desirous & delighted to aduance ỳ glory of God in helping forward of his spirituall house which is the building vp of his church.

Prooues out of the word of God

a

Moreouer, because I haue delight in the house of my God, I haue of myne owne golde and siluer, which I haue giuen to the house of my God: beside all that I haue prepared for the house of the Sanctuarie. 1. Chro. 29. 3. &c.

For

For of him, and through him, and for him, are all thinges: to him be glorye for euer. *Amen*, Rom. 11. 36.

This sheweth the great force & power of god and of his kingdome which cannot bee weake, he being so strong.

b

The earth trembled at the presence of the Lord, at the presence of the God of Iacob. Psal. 114. 7.

c

Thou shalt feare the Lord thy God and serue him, and shalt sweare by his name. Deut. 6. 13.

God onelie is to be honored, praised, glorified, &c.

Thou art worthy, O Lord, to receiue glory & honour, and power: for thou hast created all thinges, and for thy wyls sake they are, and haue been created. Apoc. 4. 11.

Worthy is the Lambe that was killed, to receiue power & ritches, and wisedome, and strength, & honour, and glory, and prayse. And all the creatures which are in heauen, and on the earth, and vnder the earth, and in the Sea, and all that are in them, heard I saying: prayse, and honour, and glorie, & power be vnto him, that sitteth vpon the throne, and vnto the Lambe for euermore. Apoc. 5. 12. 13.

There-

Therefore Dauid blessed the Lorde, before all the congregation, and sayde: Blessed be thou, O Lorde God of Israell our Father, for euer and euer. Thine, O Lord, is greatnes & power and glory, and victory, and prayse: for all that is in heauen and in earth, is thine, thine is the kingdome, O Lord, and thou excellest as head ouer all. Both riches and honour, come of thee, and thou raignest ouer all, & in thine hand is power and strength, and in thyne hand it is to make great, and to gyue strength vnto all. Now therefore our God, wee thanke thee, and prayse thy glorious name. 1. Chro. 29. 10, 11, 12, 13.

Question.

What meaneth this worde, Amen, which is added to the end of this prayer?

Aunswere.

What this word Amē meaneth

In this word, (a) Amen, is expressed the feruent desyre which we haue to obtayne those thinges which wee aske of God, & our hope is confirmed, that those things which wee aske are graun-

graunted vnto vs, by which our consciences are pacified, and so we ende our prayers.

Prooues out of the word of God.

To him be glory and dominion, for euer and euer. *Amen.* 5. Pet. 5. 11.

Saying, *Amen.* Prayse and glory, and wysedome, and thankes, & honour and power, & might, bee vnto our God for euermore. *Amen.* Apoc. 7. 12.

In these & such like places, this word. Amē expresseth our earnest desyre to haue our requests grāted. &c.

Question.

Tell me now breefely the effecte of all that thou hast sayd.

Aunswer.

By the ten cōmaundements, I see my miserable estate, that I deserue, death, damnatiō and the curse of God, which must needes bee payde, because God is iust: and whereas I my selfe am not able to pay it, the holy Ghoste through the preaching of the Gospell, worketh in me fayth, which assureth me, that the sonne of God being made man for me, hath euen in my nature, suffered whatsoeuer my sinnes deserued.

ned, and hath made me with him the childe of God, and heire of euerlasting life. Wherof, least I should doubt or wauer: he hath appointed two Sacraments, as outward signes and tokens to be séene and felt of me: that as surely as I see my selfe made partaker of them outwardly, so the holy Ghost, inwardly instructing mee, I should not doubt, but inwardly to be partaker of Christ himselfe, with all his benefits, his raunsome, righteousnes & holines to be mine, that in him, & through him I shall haue life euerlasting. And thus béeing borne a newe into this liuely hope by the holy Ghost in my wayes should be directed and guided by the same spirite, to walke in holynesse and righteousnesse all the dayes of my life.

(So be it.)

¶ A Prayer contayning the ſumme and effect of *this Catechiſme.*

O Mercifull and heauenly Father, for ſo much as at euery light occaſion, I am dryuen from thy holye Lawes, to the vanities of thys lyfe, and vnto all ſinne and wickednelle: I beſeech thée in mercie, ſet before mine eyes alwaies the remembraunce of thy iudgment ſeate, and my laſt ende, whereby I may be daily ſtirred vppe to conſider, in what great daunger I ſtande, through the horrible puniſhment due vnto my ſinnes: that daily groning vnder the burden of them: I may flee for ſuccoure to thy wel beloued ſonne Jeſus Chriſt, who hath fully payde, ſuffered, and ouercome the puniſhment due to them, and through the worcking of thy holy ſpyrite in me, I may bee fully aſſured in my ſoule & conſcience, that the curſe, condemnation and death, which theſe my ſinnes deſerue, is fully paide, ſuf-

fered,

fered, and ouercome in Christe, and that his righteousnesse, obedience, and holinesse is myne, and whatsoeuer hee hath wrought for mans salvation, is wholy mine. Strengthen this Faith in mee (O Father) daily more and more, that I may inwardlie, feele comfort and consolation in this: that I feele thy holye spyrite beare recorde vnto my Spyrite, that I am thy Childe, grafted into the bodye of thy Sonne, and made wyth him fellowe heyre of thy euerlasting kingdome. So worke in me by the holy Spirite that daylie more and more, I may feele sinne die in mee, that I do not delight therein, but daily may groane vnder the burden thereof: vtterly hate, detest, and loth sinne, set my selfe, and all the powers of my Soule and body, against sinne, and haue all my full delight, ioye, comfort, and pleasure in those thinges which be agreeable to thy wyll. That I may walke as becommeth the children of lyght, looking dyll for that

good

good tyme, when it shall please thee to call me to thine euerlasting kingdome and ioy eternall. Thys in mercie graunt vnto mee, for Jesus Christes sake, my onely Lord and sauiour.

Amen.

(:·:)

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